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CHOSON

Friday morning - March 12, 1943

9:30-9:45 Presentation by Dr. Horace H. Underwood

- I. Considering the possible changes that may come as the result of the present war, what do you anticipate will be the situation in Choson:
1. Political alignment
  2. Economic status
  3. Social changes
  4. Popular attitude towards Christianity and Missions

9:45-10:00 Presentation by Dr. William N. Blair

- II. In view of the probable great changes that will come in Chosen in the social and political life of the country and taking into consideration that the Church groups have assumed full charge for the whole task and wishing to conserve the good which may have come from such assumption of control, what former tasks do you consider will be available to the missionaries as they may return:
- |                               |                        |
|-------------------------------|------------------------|
| 1. In field evangelistic work | 4. In educational work |
| (a) Men                       | (a) Colleges           |
| (b) Women                     | (b) Academies          |
| 2. In Bible classes           | 5. In medical work     |
| 3. In Seminary work           | 6. In literature       |

10:00-10:15 Presentation by Dr. Archibald G. Fletcher

- III. In the reconsideration of the whole program which will be necessary as the Mission returns, and with the probability of the necessity for major changes, what do you consider may be possible new tasks:
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|---------------------------|--------------------------------|
| 1. In general Church work | 6. In home and family life     |
| 2. In colleges            | 7. In medical work             |
| 3. In academies           | 8. In literature               |
| 4. In work for students   | 9. In pioneer evangelism       |
| 5. In rural evangelism    | 10. In training Church leaders |

10:15-10:30 Presentation by Rev. Harold Voelkel

- IV. What Mission organization will best serve to secure vital contact of missionary with the tasks and what relationship to the National Church will be possible and most fruitful:
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| 1. Separate Mission                      | 4. How best may Mission funds be used in the work   |
| 2. Interdenominational Mission           | 5. The possible use and control of Mission property |
| 3. Missionaries working under the Church | (a) Institutional                                   |
|  | (b) Residential compounds                           |

10:30-12:30 Discussion led by Dr. J. L. Hooper

12:30-2:00 Recess

Presentation by Dr. Horace H. Underwood

- I. Considering the possible changes that may come as the result of the present war, what do you anticipate will be the situation in Chosen.

I. POLITICAL

We may consider as probable the creation of an independent Korean democracy even if under tutelage for a period. The factors favoring the creation of such a state are

- A. The complete failure of Japanese attempts at assimilation.
- B. The persistence of the Korean sense of cultural, racial and political independence.
- C. Chinese fears of Japan on the mainland of Asia.
- D. Russian fears of Japan on the mainland of Asia.
- E. The mutual jealousy of China and Russia would favor independence rather than a mandate by either of these powers.
- F. The promises of the Allied Nations.

It seems to many of us that the time has come when as Christians we may go on record as favoring the independence of this country of 25,000,000 people. There are a number of reasons favoring this attitude.

1. Korea is a country of 25,000,000 people, the thirteenth in population in the world with an area only slightly smaller than that of Italy. The church which has felt it right to champion the cause even of relatively small oppressed minorities should not close its eyes to the rights of this group.
2. While the Board and the missionaries were conducting work in Korea by the favor of the Japanese government, they had no right to agitate against the government or to encourage such agitation. This situation has now been completely changed and we in the freedom of the United States have a perfect right to express our opinions and to take a definite stand for the right against the government which has so oppressed the church.
3. We are constantly told that the church and missionaries must take into account the rising nationalism of Oriental peoples. This statement is true in this period as it will be in the post-war period, and failure to recognize this nationalism and to show ourselves as on their side will gravely condition the welcome which the Occidental missionary will receive in Korea after the war.

II. ECONOMIC

The attached outline sketches briefly the chaotic economic conditions to be expected at the close of the war, the hopeful economic situation of the future and the probability that the transition stage from chaos to order and progress will be a long one of from five to ten years. During this

period missionaries should be prepared to be of every possible aid to the national Christians not merely or chiefly in physical reconstruction but in helping them to solve the problems of this period.

### III. SOCIAL

The probable social changes are more in the line of the acceleration of existing tendencies in not completely meeting trends. The needs for outside assistance to the national church in meeting the problems of

1. Urbanization
2. Industrialization
3. Nation-wide changes in the status of women

will all be acute.

While the problems from these changes will be varied, it is to be feared that the problem of vice in its various forms will be one in which the Christian church will need the assistance of trained experts in social service as well as the sympathetic guidance and help of the missionaries. The problems facing young women and the methods of meeting the situation both preventative and curative have not yet received a fraction of the attention which they should have, especially from the Christian church and the Christian mission.

### IV. POPULAR ATTITUDE TOWARD CHRISTIANITY

The consensus of opinion among the missionaries returned from Korea is that the popular attitude of the Koreans will be extremely favorable both toward Christianity and toward missions. We have pointed out that there is a danger that this attitude may be unfavorably conditioned by the lukewarm position of missions toward Korean independence. However, it is our belief that the factors listed in the outline together with the influence of missionaries and Christianity on a vast group of Koreans to be found on the periphery of the Korean Christian church will assure a welcome to Occidental missions on the day of re-entry and will be found of great assistance in the future development of the church in Korea. It is the unanimous opinion of the missionaries from Korea that the opportunities of the future are greater than anything that we have seen in the past and that it only remains for us to go forward wisely and courageously.

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Prosentation by Dr. William N. Blair

II. In view of the probable great changes that will come in Chosen in the social and political life of the country and taking into consideration that the Church groups have assumed full charge for the whole task and wishing to conserve the good which may have come from such assumption of control, what former tasks do you consider will be available to the missionaries as they may return.

In preparation for this paper, I wrote to a number of our Korea missionaries asking them what replies they would make to the questions submitted. Most of them sent carefully thoughtout answers which I greatly appreciated. The replies show a remarkable concensus of opinion.

In the first place, all seem to expect and believe that the Japanese will be out of Korea at the end of the war and discuss the questions proposed on this assumption. Most of them evidently feel that it will be impossible for any of us to return for years if the Japanese remain in power and then only on condition that we are willing to support the Japanese government's program of forced Shinto worship and absolute government control of the church.

Assuming, however, a free Korea at the close of the war, all feel that the missionaries will be welcomed back by the Korean Church and that those who return will have abundant opportunities for worthwhile service in all lines. They agree that we should expect that the Korean Church will want to continue the full control of its own life and institutions which the last few years have forced upon it; but even so, that the Korean Church will need and welcome all the help we can give.

To be specific; all believe that missionaries, both men and women, will continue to have almost unlimited opportunities in the field of evangelistic work; first of all, in the direct evangelistic work of preaching the Gospel to the twenty-two millions of Koreans still not Christians; that the Korean Church will be glad to have the help of the missionaries not only in the care of weak churches and outlying districts, but in evangelistic and rural programs of all sorts.

All believe that missionaries, both men and women, who have the language and know how to teach, will be eagerly welcomed as heretofore in the Bible-study classes hold in all Korean churches for which good teachers are always at a premium.

It is expected and desired by most that Koreans will be able to head the many Bible Institutos, but they believe that missionaries will continue to be needed and wolcomod as teachers in these institutions. The Presbyterian Church in Korea has something like 50 Bible Institutes, with 5,000 men and women in attendance.

The general opinion seems to be that though the seminary from now on will be fully under Church control (It was about half and half mission and church controlled before) our best qualified men will be needed and increasingly appreciated as teachers along with Korean professors.

Regarding educational work, most of those who wrote me think that since the Koreans have shown their ability to support and carry on the higher educational institutions during the emergency, we should expect them to continue to do this after the war with perhaps a small amount of missionary help as teachers and instructors.

This may not prove correct because the present assumption of full support and control of the eduoational institutions came from abnormal circumstances and from strong government pressure on rich men to provide the large amounts that were

suddenly needed. I am not at all sure that the voluntary giving of the Church members will carry the heavy burden in the immediate years ahead. It is still more uncertain that rich non-Christians will continue to provide large funds for Church schools over an indefinite period of years and almost certain that if they do the schools will cease to be Christian schools. I agree, however, that we should hope that the Koreans will be able to continue to finance their educational institutions and should go slowly in the matter of re-subsidizing them.

As to medical work, all hope for, and expect, greatly increased Korean support and control of the hospitals and nurses' training schools; but all are confident that our doctors and nurses will be greatly needed and desired as fellow workers on the staffs of all our medical institutions including the Medical College. None of our institutions have been more appreciated and helpful during the recent difficult years than our hospitals.

All who expressed themselves felt that there will be a continued and almost unlimited opportunity in the field of literature for missionaries who have ability in the language working with good Korean helpers.

With all this I agree theoretically; but when I face the actual situation I am not so sure as I would like to be that the Japanese will be expelled from Korea, or even if they are and we have a free Korea of some sort, that we will at once have a free Church.

Should the Japanese in any way continue in control in Korea it is more than doubtful that they will permit any American missionaries to return to Korea. If any are allowed to return it will probably be only those whom the government feels are willing to support or at least not to oppose in any serious way its policy of forced shrine worship and complete government control of the Church. Personally, I feel as far as I can see now, that I would not be helping my Korean friends by going back under such conditions and by silence on vital issues help to weaken and enslave the Korean church.

In this conference it will be better no doubt for us to assume that the Japanese will not be in control in Korea after the war and not hopelessly confuse and perhaps divide ourselves trying beforehand to solve almost insolvable questions that we hope and pray will not have to be met.

But granted that the Japanese will be out of Korea, is it as certain that the way before us will be as clear and simple as most of the replies received seem to indicate? What will be the situation in the Korean Church at the end of the war? We must realize that there is now no free Church of any kind in Korea; certainly no real Presbyterian Church with which we can cooperate.

Before the war came, the government not only forced the Church to participate in shrine worship, but by police interference practically assumed control of the Church. The Presbyterian Church was forced to amend its laws in different ways and to appoint a legal person or head for the whole Church with autocratic powers. Strong government pressure was being exerted to force the churches to unite into one Protestant organization as has been done in Japan. We do not know how far this artificial amalgamation has gone or will go before the war is over. If Korea is free again, I am sure the mass of the Korean Christians and their best leaders will be eager to reestablish their old Church on its old Scriptural basis, but will the present leaders who have now gained new and greatly increased power through government support want to see the state control discontinued? It is quite possible that the new Korean government, while rejoicing in the expulsion of the Japanese, will want to follow Japan's footsteps in the matter of a state control of religion.

At best we may anticipate considerable confusion in the church in the process of readjustment and reorganization and very possibly serious conflict with perhaps divisions rather than closer cooperation resulting from what has happened. A good many present day leaders in inter-church circles seem to think that the continued divisions in the national churches are due to missionary influence. This certainly is not true in Korea where we missionaries have watched with sadness territorial division agreements and comity arrangements built up through missionary influence through the years go down one after the other almost in proportion to Korean assumption of leadership.

The one thing I am sure of is that we should go very slowly and carefully in all matters of reorganization on the field at the close of the war. I am inclined to think for instance that it would be almost a fatal mistake for the Board to send out a committee or commission at the close of the war to take up with the Korean Church problems of transfer to the Church of Board property and perhaps such questions as the kind and number of missionaries who should be sent to the field hereafter. This would not only permit but incite maximum demands on the Board for immediate transfer to the Korean Church of all its institutional property and perhaps of much of the residential property.

I want to see much of the mission property turned over to the Korean Church, and want to see it done as soon as it can be done wisely, but it would be a mistake to legally assign or even definitely agree to transfer, say, the seminary property and Bible Institute property and the other educational and medical properties that may remain in our hands recklessly and prematurely to any church government, whatever that may be, in control at the close of the war.

When the war is over if the way is open, I think the Board should send back to Korea all its experienced missionaries who are able to return, in complete faith that they will be welcomed by the Korean Church. As far as possible they should be allowed to return to their stations and homes and resume their work of helping and encouraging the Korean Church without raising unnecessary and prejudicial questions with anybody. In due time and in wise ways the missionaries on the field may be trusted to take up with the Board the many questions of transfer of property and readjustment of work that new conditions make necessary.

We will doubtless find much of our mission institutional property in the hands of the Korean Church and being used by the Church at the close of the war. Whether we are satisfied or not with the situation in the Church it will be difficult and probably unwise for us to try to regain possession; but actual legal transfer should wait as far as possible until we know where we are.

Many evils fostered on the Church by the war will have to be corrected. We will be wise to leave as far as possible to the Church the correction of these evils. We will want to go back in the spirit of love and prayer and faith in our Korean brethren. I hope the suffering the Korean Church has endured will not be in vain, that we may have the joy of seeing a revival break out in the Church at the close of the war, a revival of sorrow and repentance and reconsecration for service that will result in the greatest evangelistic movement we have ever seen.

Of course, we will face new and difficult conditions and problems, but I hope our missionaries will be allowed to go about the work of reconstruction without too much shouting by would-be advisers that it is a new day and a new era and that therefore, of course, most of the methods that have proved helpful in the

past should be scrapped including the objectives of securing a self-supporting Church and above all that the day of the evangelistic missionary is past; that from now on we can do our mission work better by sending out only a few highly trained experts in sociology, etc. We will need all the experts we can get, but we will continue to need most of all experts in God's Word; men and women who believe with all their hearts that the first great work of the Church is to preach the Gospel of repentance and acceptance of Jesus Christ as the only Saviour of a lost world.

It is true that the world will be faced with tremendous problems of social and economic reconstruction after the war and the Church must do its part in trying to make a better world, yet it will still remain true that the great business of the missionary representatives of the Church is to establish the Church on the only foundation on which a true church can be built-- faith that Jesus of Nazareth is the Christ, the Son of the Living God; that only through repentance and acceptance of Him can men be saved. The emphasis must always be here if we hope to build a true, spiritual Church of Christ.

God has greatly blessed our work in Korea. A splendid Church has been developed in the midst of many trials. I believe still more wonderful days are just ahead. May God help us to realize our great opportunity; may He prepare us in spirit and in every way to do our part in fully bringing the new Korea that will be, to Christ.

William N. Blair

Presentation by Dr. Archibald G. Fletcher

- III. In the reconsideration of the whole program which will be necessary as the Mission returns, and with the probability of the necessity for major changes, what do you consider may be possible new tasks.

In considering a post-war program for Missionary work in Korea it is necessary to try to visualize conditions as they may exist at that time. On the one hand is the extreme of complete control of certain institutions by the Koreans, on the other similar control by the missionaries. We feel that a realistic position is somewhere between these two - Some combination of Church and Mission control. It is from this premise that the following suggestions are made.

IN GENERAL CHURCH WORK

Nationalism: Since the nationalistic spirit will undoubtedly prevail in the life of the people as never before, and since nationalism may replace religious loyalty we should encourage and help the Church to keep constantly in its mind the first commandment, "Thou shalt have no other Gods before Me".

World-wide Evangelism: The Korean Church has for many years conducted a foreign mission enterprise in one province of China. In the future we should encourage and help the Church of Korea to cooperate in concerted plans for world evangelization. "God has made all peoples of one blood". The members of the Body of Christ are scattered in all lands and without any one group the Temple of the Lord is incomplete.

Sunday Schools: To encourage and help the Church to enrich her Sunday School program and to improve her study courses for both old and young, especially by offering attractive courses for students. There is an opportunity and like need in connection with Young People's Societies, Missionary Study Groups, Vacation Church Schools, etc.

Strong and Weak Churches: To encourage and help the larger Urban Churches to strengthen the weaker Rural Churches.

Cooperation: That henceforth the Church and Mission view the conducting of Theological Seminary and Bible Institutes as a joint responsibility.

Social Evils: Recognizing that Christ came to open to all the way to life abundant but that this way for many Koreans is blocked by poverty, exploitation and cruel injustice we should encourage and help the Church to attack social evils at their roots. The exploitation of young country girls who are deceived and inveigled into signing contracts for years as factory workers with little remuneration: The increase in the White Slave trade between Korea and Manchuria: The more recent and subtle method of recruiting young girls for the underworld by first employing them as waitresses in restaurants and cafes: The increase in consumption of alcoholic drinks, etc.

Sharing Blessings: We missionaries when we return to Korea to work in and through the native Church will need to take the attitude of Ruth toward Naomi, which can be expressed in the words: "Your problems are my problems". Sharing with them the "Riches in Grace" that have been ours during the war while profiting from the deep spiritual experiences that came out of their trials. Together we shall work and pray for mutual blessings, for a revival in our own hearts and in the Church.



### IN RURAL EVANGELISM

Individual Witness: The most natural form of Evangelism is seen to be the influence and witness of Christians among their own relatives and neighbors. The witness even of new converts often will reach those heretofore inaccessible. Therefore, it is important that the Missionary Evangelist, by precept and by example, help the rural Christian to feel "not ashamed of the Gospel of Christ" and to realize that "it is the power of God unto salvation to every one that believeth", and like Paul to say "woo is unto me, if I preach not the Gospel."

Volunteer Preaching: It is desirable that the employment of evangelists and the direction of their activities should, in so far as possible, be in the hands of the local Church or under the control of a joint committee of Mission and Church and not exclusively in the hands of the missionary. There is the danger of both Mission and Church to regard direct evangelism unduly as the function of the Mission. Perhaps the next greatest danger is that evangelism be regarded as the function of ministers and other employed agents of Church and Mission and not of all members of the Christian group. The need is, therefore, for a missionary evangelist to draw out and encourage the witness of the Church locally and to assist the Church in extending that witness to adjacent rural areas by volunteer or paid evangelists.

Rural Training: Practical training in rural evangelism and rural life should be given to missionaries for carrying the Gospel to non-Christian people in whose midst rural churches are not in order that they will discover and follow appropriate lines of approach.

Rural Methods: The Missionary Rural Expert should make a study of self-help and of social and economic betterment in certain areas. Also dissemination of information regarding animal husbandry, rotation of crops, improved seeds, health and hygiene are measures all vital to the Church and indirectly a means of evangelism. Night schools and agricultural classes may also become useful methods.

### IN PIONEER EVANGELISM

Definition: Our interpretation of this phrase is the carrying of the Gospel into the many areas of life where Christ is unknown or where no churches exist. In Biblical language it might well be expressed in the words of Jesus, spoken in His departing mandate to His disciples: "You will be My witnesses". We know that Peter and Paul were obedient to this command for the ever-recurring tone in their missionary speeches can be expressed in this sentence: "This Jesus, who has been rejected and crucified by His own people and who was raised from the dead, we bear witness to".

Personal Workers - The Need: The increase in membership of the Christian Church in Korea has not yet overtaken the increase in population. There are more non-Christians in Korea now than there were fifty years ago. In some parts of Korea there are whole counties without one Church.

Personal Workers - Method: St. Paul seems to have planted seeds rather than scatter them in his preaching. According to Ramsay, St. Paul preached at Lystra for about six months on his first missionary journey. Intensive work in one place for the purpose of establishing a Church is one need. This is especially true in those counties referred to and in other rural areas that are without a Church.

The Gospel should be proclaimed in terms and modes of expression that make its challenge intelligible in actual life situations. Various groups such as Factory Girls, Bus Drivers and Social Groups, those in Prisons, Industrial Workers, Professional People, etc. demand different approaches.

Newspaper evangelism, the use of the radio and other modern inventions for reaching the people ought to be adopted. In each case the giving of a mailing address for inquiries and for follow-up literature and interviews should not be neglected.

#### IN TRAINING CHURCH LEADERS

Pastors: The Protestant Church in Korea now numbers 400,000 professing Christians, plus another 100,000 among Koreans in Manchuria and Japan. If the great opportunities before this Church are to be seized a matter of the highest importance is the training of the ministry. For this purpose missionaries are needed who are qualified to act as professors in the Theological Seminary.

Lay Workers: In the rural areas of Korea with their low economic level the weak churches cannot afford to pay pastors. This means that the training and employment of lay workers must be continued indefinitely. These workers must be trained to lead public worship, in the local church, conduct prayer meetings, teach in Sunday school or inquirer classes and preach to non-Christians. For this training missionaries are needed who will act as teachers in the Bible Institutes.

Methods: Perhaps the greatest contribution that the missionary can make in the training of Christian leaders is that of guidance in the personal life of devotion, instruction in methods of deepening the spiritual life of fellow Christians and ways of inspiring new zeal for the preaching of the Gospel to non-Christians. Naturally the missionary teacher must diligently search his own heart and life for the things that make the Word of God of none effect. He may then ask his students to do likewise, so that they may become cleansed and fit for the Master's use.

Practice: Bible and other institutional training should be supplemented by visits of the students to areas for supervised practical evangelistic efforts, which should include personal work with patients in the hospitals, prisons and industrial centres and preaching to groups in schools, churches and other gatherings.

#### IN WORK FOR STUDENTS

The Need: Missionaries are needed for religious work among both Christian and non-Christian students in both Mission and Government Schools.

Student and Church: The Christian student needs the guidance and inspiration of the Church and the Church needs the contribution of thought and life which students can bring but too often the Church and student do not find each other interesting or helpful. The missionary may act as a liaison worker with great mutual benefit.

Bible Classes: The Religious worker may organize English or other Bible study classes, to which both Christian and non-Christian students may be invited. He may have times for fellowship and prayer with the Christian students and in this way urge upon them the importance of forming regular habits of Bible study and prayer and the observance of a Quiet Hour, practices which are an indispensable part of the Christian's life.

Students as Evangelists: In many cases Christian students have taken part in evangelistic work in un-churched areas and their witness has proved most helpful. Perhaps the main responsibility of Christian students is in the much more difficult field of religious work with the non-Christian students of the University, College or High School. This is because one student understands best the other students psychology and problems. The religious worker must afford the inspiration and open up ways and means for the Christian students to carry out such a program.

#### IN HOME AND FAMILY LIFE

Family Worship: In the congregation the cell of life is the consecrated family and household. Therefore, the religious worker should commend to the Christians the use of some scheme for securing more systematic, thoughtful and devotional reading of the Bible by individuals and families. Urge them to make family worship a fundamental part of home life. Assure them that if Jesus is the centre and all the members seek to obey His law of denying self, men, women and children, mother-in-law and daughter-in-law will all live together in happy, free and unselfish relationships, with equal privileges for both sexes.

Devotional Hour: Urge the parents to see that the children are so taught in the Faith that it will become real in their own experience and lead to witness. Urge the parents to train the children to pray and as they grow older encourage them to develop habits of private devotion and provide them with suitable books.

Social Customs: The religious worker, with the Church and Parents should encourage a wholesome fellowship among the young people who have so recently thrown overboard the old customs of segregation of women.

Home Visits: Social Workers from the hospitals and nurses from the baby welfare and prenatal clinics may be invited to visit the homes to help and instruct the mothers.

#### IN LITERATURE

The Need: After the war the people of Korea will have a greater interest than ever before in the life and problems of the people of other countries and surely the printed page and the broadcast message will play a larger part than ever before. Forces of disorder and degradation will not be inactive. The Church and Mission face a great opportunity and a great responsibility to interpret Christ and His Way of Life not only by their "walk and conversation" but by what they write and print.

Korean Writers: A literature that is at least in the racial and cultural backgrounds and the environment of the Korean people is to be sought. For this reason it is not only desirable but necessary to discover Korean writers and to publish books written by them although such books are less well informed and less mature in judgment than those available for translation from other languages.

Translation: Skillful translations of Western books will continue in demand as there will be continued interest in what Christians in England and America are writing on religious subjects. Therefore, a literary minded Missionary for translation work will be in demand.

Distribution: Another need is for distribution of literature and a Missionary trained along this line and in salesmanship would be a great help. One Mission in Korea sold a health book for yen five. They had an experienced Missionary to manage sales and distribution. The result was a profit from the sale of this one book that met the deficit in their publishing department of religious literature.

### IN COLLEGES AND ACADEMIES

Need for Educationalists: All Christian Schools and Colleges have an important part to play in the evangelistic task in Korea. They prepare men and women of trained minds and strong Christian character for the ministry of the Church and the service of the community in every walk of life. We believe that there will be an opportunity for the Christian school to maintain a Christian witness and that missionaries should be sent to cooperate in the schools - missionaries trained as educationalists who may counsel with native principals and presidents or act in such capacity. Some may serve as members of the Boards of Control, others may be teachers and professors.

Religious Program: Perhaps the opportunity which the missionary should most covet is that of cooperation in the religious program of the school. This may take the form of religious education as teaching the Bible or of sponsoring prayer and worship services or of conducting evangelistic services or of individual conferences. The Missionary's influence and testimony should be of special value to the other members of the faculty.

Agriculturist: The Missionary Agriculturist to cooperate with agriculture department of College and Government in extending the benefits of agricultural service to rural Christians will be invaluable.

Students going Abroad: Missionaries also have a place in helping to select a certain number of promising young Korean men and women who will wish to go to Western countries for higher education. They will likewise be a great help to returned students in introducing them to the Church and to Christian institutions where their superior knowledge will be the most beneficial. They are often misunderstood and the missionary may be of help to them in making certain adjustments.

Language School: Missionaries will be needed to cooperate in the conduct of language schools when the new missionaries are gaining a knowledge of the native language and customs of the people.

School for Children of Missionaries: Missionaries will also be needed for the conduct of Grammar and High School for children of missionaries.

### IN MEDICAL WORK

The Christian Witness: Our Lord's command, both to the twelve and to the seventy, was to preach and to heal. His commission has never been withdrawn. "As the Father has sent Me, even so I send you". The ministry of health and healing thus belongs to the essence of the Gospel. Sickness opens the heart - the nearer to death, the more open the heart. Witness the thief on the Cross - The three men on a raft - Captain Rickenbacker and his companions.

Professional Standards: Well done professional work, combined with a Christian attitude of sympathy and personal consideration for the patient, regardless of social status will make a hospital distinctive whereas nothing can atone for inferior medical work. For this reason only those hospitals with fully effective professional standards should be maintained. One method whereby this method might be accomplished would be to have central and branch hospitals in different parts of the country. Naturally the central hospitals would have departments manned by specialists to whom patients needing special treatment could be referred from the branches. All who are to take part in the ministry of health and healing in Korea should have the best possible professional training for the work they are to do.

Social Diseases: Medical work done in the name of Christ finds special expression in caring for conditions where unusual patience, perseverance and hope are called for, such as leprosy, tuberculosis and mental diseases. Patients suffering from these diseases are most often neglected by the native medical profession. This is an additional reason why the Church and Mission should be active in this phase of medical work.

Korean Doctors: The need for well trained, earnest Christian Korean doctors in Christian hospitals and in rural districts is urgent. A minimum number can be secured by throwing Christian influences around a Christian student during his four years of training in a non-Christian Government Medical College. To secure an adequate number of Christian Korean doctors it would be necessary to cooperate in a Christian Medical College where the faculty and majority of students are Christian.

Korean Nurses: In the entire range of medical work no one comes nearer to the need of the patient than the nurse. Their lives is a daily Christian witness spent in the service of others. Nursing education offers young girls an economic advantage they could not have and gives them a good preparation for home life. Due to the prevailing low standards of nursing in the Orient it is the duty of the Christian Hospital to maintain a nurses training school and to elevate the standards and increase the requirements for admission. Perhaps one hospital should offer post-graduate courses for prospective head nurses in the other hospitals.

Public Health: Preventive medicine in Korea will probably continue to be largely and properly a function of the State. However, the Christian Hospital should be a centre of health. It should cooperate in the Government program and initiate health work in the schools, in Baby Welfare, in Bible Institutes - health examinations and preventive inoculations and methods in Western countries and should be encouraged in Korea.

Social Service: The scope of the Hospital's ministry will be enlarged by using well trained Social Service Workers to inquire as to the economic, social, mental and religious background of every patient. With this information available both bodily and spiritual ministrations may be provided in ways adapted to the special needs of the individual, both while in the hospital and after leaving it.

Medical Personnel Needed:

Doctors with special training for General Hospitals

Doctors with experience in Tuberculosis, Leprosy and Psychiatry

Doctors prepared as teachers and clinicians for Severance Union Medical College and Hospital.

One Doctor trained in Public Health

Nurses for hospitals and nurses training schools

A Social Service Worker

Hospital Evangelists

Presentation by Rev. Harold Voelkel

- IV. What Mission organization will best serve to secure vital contact of the missionary with the tasks and what relationship to the National Church will be possible and most fruitful.

This subject has rightly been placed last in the discussions of the various countries for obviously only after the preceding issues have been settled can these matters of organization and relationship with the church be properly considered. Korea is admittedly the most uncertain of all the fields we are dealing with and what disposition will be made of this unhappy land at the peace-table can only be conjectured. The possibilities are so varied, at least two or three viewpoints could be presented on every item before us. After we know the political alignment, the economic status, the social changes, and the popular attitude toward Christianity and Missions can we formulate a definite policy of missionary organization and decide upon the most fruitful relationship with the native church. Until then generalities must suffice.

1. SEPARATE MISSION

The Mission organization under which the work was carried on previously proved so satisfactory and successful there seems little reason for not planning to re-establish it on the same broad principles. Here and there it is likely changes will have to be made to allow for any differences that may arise in the conditions under which we reestablish operations, but essentially the tried and proved set-up of the past will continue to serve us well in the future.

Since the missionary enterprise is basically a stewardship of men and materials which, so far as we are concerned, God has entrusted to the Presbyterian Church in the U.S.A. to be used in the evangelization of the regions beyond, it is our responsibility to decide how far that stewardship extends in any given field until the native church attains maturity. The Board cannot rightly surrender its responsibility to determine how such men and means should be apportioned among the several fields, and so also the Board's representatives, the missionaries, working in any particular field cannot relinquish the responsibility of determining the use of men and money in this stewardship of the things committed to it by the home constituency. The only way to completely discharge this obligation is through a separate mission organization.

This does not in any sense preclude the closest cooperation between the missionaries and the native church. That is to be encouraged of course in every possible way. But the missionary organization is primarily a pioneering unit and once the church becomes organized many projects arise which pass beyond the sphere of pioneering.

The pressure for support continues and many "pressure groups" form which best can be kept in their proper relation to the whole by a separate mission organization. The men and materials should first pass through the hands of the Board's representatives on the field who are in a position to know most intimately the local needs, and they can determine the best allocation of the resources. Counsel may be asked of native groups even though they have no responsibility as stewards but the final decisions should rest with the mission if it is to fulfill its obligation to the home constituency.

We could profitably consider and push with greater vigor an emphasis that was being made just before the conditions began to get strained, an arrangement which for the

want of a better name I shall call "cooperative projects". These projects would encourage the native church to work with us in plans which would begin with maximum support from the mission and minimum support from the natives, but with the understanding that the process is to be reversed in a given period of time. In this type of work the church would feel free to request the services of a missionary who would be lent for any special assignment. The missionary would be responsible to whatever native enterprise he had been lent but his ultimate responsibility would be to the Mission, which as stated above remains the final tribunal in all things pertaining to the field.

## 2. INTERDENOMINATIONAL MISSION

From the standpoint of the ideal the plan for an interdenominational mission is irresistible. Why shouldn't all the Christian forces operating on the mission fields work together in closest possible unity and cooperation even to the extent of having one, united mission organization? On paper it is an unbeatable and necessary proposition, but in practice its achievement appears as remote as ever. The explanation is not too difficult for the unifying process should not be relayed to the field but should begin at the home base. Only after the churches have achieved a working unity can the question of interdenominationality in missions be considered, for those differences which disrupt a united endeavor on the field are those which inhere in the churches in America.

Likewise an interdenominational Board controlling the work on the field is not desirable while we have separate churches at home because it would leave the mission no court of appeal in case of disagreement with the Board. The decisions of the Board could not be reviewed by the separate church courts and would eventuate in autocratic power. It would also remove the Board still farther from the missions and we are at present too far apart.

But despite the improbability of an interdenominational mission there is no reason why we should not anticipate a revival of the Federal Council of Missions in Korea. There are tasks which demand some such body. Its scope could be broadened and its power increased, and it could be made a much more aggressive and hard-working organization.

Moreover the warm and hearty fellowship enjoyed for over thirty years by the four Presbyterian Missions, two Americans, one Canadian, and one Australian, in the Presbyterian Council of Korea, will doubtless wish to be resumed by all these groups and in this way a united front can be presented to the native church by what amounted previously to nearly three fourths of all the mission forces in the country.

## 3. MISSIONARIES UNDER THE CHURCH

Since the formation of the first Korean Presbytery in 1907 which later developed into the General Assembly of the Korean Presbyterian Church, the evangelistic missionaries have always "worked under the church". That is, when they engaged in work assigned them by the Presbyteries they performed it according to the rules that governed the work of all ordained men, native or foreign. The missionary upon his arrival in the country presented his credentials to the native church, was accepted or rejected, and if accepted was officially received into the fellowship of the Presbytery and given an assignment of work with all the rights and privileges of all other Presbyters. Thus his activity in Korea was "under" the Korean church in exactly the same sense that any American pastor's work is "under" any particular Presbytery. Whatever charges of domination of the native work by the foreigners may be made in other fields, certainly they do not apply to Korea, for it is abundantly evident that the Koreans have managed the affairs of their own church from the start as the result of

the representative church government given them by the missionaries. Only those who have attended Korean Probyteries and General Assemblies can appreciate what a negligible group the scattered foreign delegates constituted. The Koreans are very conscious of the fact, and rightly so, that it is their church, and it is understood by all that the constitution of the church's courts permits no respect of persons. It should be added as a matter of record that there is not wanting an instance of the Korean church dismissing a missionary from its fellowship.

But the phrase "working under the church" is capable of another interpretation, namely, that relationship whereby the native church assumes a total jurisdiction over all the missionary's time and efforts. Such is the plan adopted by the Methodists in Korea a few years ago. Their mission organization was disbanded and the missionaries became members of the Methodist Conference, presided over by a Korean. This was indeed an idealistic gesture but soon its impracticability became manifest, for while technically no mission organization existed yet the missionaries gathered at least once a year or oftener in informal caucuses which were unavoidable because of questions that were in no way related to the native church. As harmless as the motives for these off-the-record gatherings may have been yet since they introduced the element of secrecy into the relationship, the Koreans could hardly be expected not to indulge in misgivings regarding the totality of their jurisdiction over the missionaries.

#### 4. HOW BEST TO USE MISSION FUNDS IN THE WORK

There is a temptation to dispense with this item entirely because of the excellent paper on the subject just produced by Dr. J. Merle Davis of the International Missionary Council. I believe it is Providential that Dr. Davis' research is made available for us at this time, and I am making bold to venture that if Dr. Davis' position is not the result of observations of the Korean Church's principles and practise of self-support, those principles and that practise were of great inspiration to him. I know he worked in closest unity with Mr. Herbert Blair of our Mission, the chairman of the Korean General Assembly's Stewardship Committee, and succeeded in getting him to attend the Madras Conference in order that all the younger churches might receive first-hand the challenge of the Korean plan.

A few of what Dr. Davis calls "outworn assumptions" must be mentioned here:

- (a) That the rank and file of the people are too poor to support their own church
- (b) That a mature assisted church may be considered a healthy, normal church
- (c) That money is indispensable to the progress of the mission and church program
- (d) That we can make progress faster by doing things for the people than by letting them do for themselves.

We must be prepared upon our return to Korea for a great impoverishment of the people, and there will be undoubtedly great pressure brought to bear for large funds for rehabilitation, education, medical work, and other needs. We would not be true to our Lord if we were not moved with compassion as He was when He saw the multitudes in their destitution, but we must keep in mind that vociferous voices will be raised by the organized groups, and that other requirements just as urgent but not so apparent will not always have ardent sponsors.

The needs of body and mind are ever definitely obvious and can if sufficiently urgent command the support of good men and women who have little vision of spiritual needs. For us as evangelizing agents our spiritual responsibilities



should be kept foremost. The Bishop of the Catholic Maryknoll Mission told a member of our Mission on the Gripsholm that when they returned to Korea after the war they expected to do so in great force with mostly young men and that they would not be interested in institutions but in evangelism. We certainly do not have to look to Rome for leadership but we should be ready to recognize any merits present in their policy.

Our past insistence upon self-support should be continued difficult as the aggravated economic conditions may make it. Temporarily, exceptions may have to be made in some cases but self-support should be an abiding principle, or, as Dr. Davis so wisely says, "we shall make the mistake of offering the national Christians outside aid to the point of weakening their own initiative and robbing them of their sense of responsibility for their own churches." (page 7 of his paper)

The past plan of using mission or foreign funds as little as possible in the work and then only under the strict supervision of the mission and appropriated by the Board only on Mission request is far wiser than having funds for work on the field sent out to some "financial committee" composed of representatives of the church and mission to be appropriated by this committee. It is next to impossible to obtain or keep self-support when representatives of the native church in number are on such a financial committee. The mission on the field should be the sole representative of the Board in the matter of requesting or redistributing funds from the Board. Where funds are granted to any institution that has a field committee, that committee should have full power to use the funds received as it desires. The tendency in many lands to go over the Mission's head in the matter of asking for and in the use of Mission funds is naturally very strong, but it is fundamentally wrong and injurious. The mission is the agent of the Board and the home church on the field and it should know more about the wise use of its money than anyone else.

## 5. PROPERTY

### (a) Institutions

Our attitude should be that the Board expects its property rights and title to all land, as of the declaration of war to be respected. It is possible that the State Department in its peace terms will deal with the matter of the ownership of our property, and so far as we are concerned it would be ideal for us to have things dealt with in this impersonal way.

In the event that no such agreement is made and in the light of the almost infinite variety of possible situations that will confront us in the status of our property, all we can do here, as I see it, is to lay down general principles to guide us in our approach to property negotiations and leave the details for each individual case to be worked out. The basic principle of this approach should be, I believe, that no recourse be made to the civil courts respecting property occupied by Christians. Any attempt to recover property from church groups through litigation would create grave misunderstandings and serious ill-will. Where non-Christians are involved the situation is different and we shall be guided accordingly. In any case of disagreement among Christians concerning property the final decision could be left to a friendly church tribunal.

(b) Residences

The return of residences should prove less troublesome than institutions since they will involve in the main only individuals. Where they involve the church, only under very exceptional circumstances should they be given away. Unless we exercise greatest precaution the precedent will be established for unlimited demands with the likelihood of much resentment and bitterness if these demands are not granted. It will be wise for the Board to make clear-cut rules in this matter.

The residential property as of December 7, 1941 is amply adequate to permit either the development of possible new forms of institutional work on that property or to realize very considerable sums through the sale of portions not now directly essential to the residences. In other words the present residential compounds should be greatly reduced either by sale or by a diversion of considerable portions to other than residential use. It would seem that this is an excellent opportunity to consider revamping our living conditions, for many in the mission are convinced that from now on it will be possible to live in simpler houses without having to make any sacrifice of health.

## KOREA DISCUSSION

Thomas, Winburn: Since the discussion on the first morning of Japan was precipitated by a question from a member of the Korea Mission I would like to return the compliment. I am fully appreciative of the feelings of the missionaries from Korea in their desire to see the peninsula politically independent of Japan. Having been closely connected with Korean congregations in Japan I also recognize the difficulties involved in granting to the church complete autonomy. Yet is there not an inherent contradiction in striving for full political independence for the nation, and at the same time retaining ecclesiastical extraterritoriality in the form of a separate mission with its complete control of funds?

Voelkel: The Koreans because of their greater numbers have always managed their own church. There has never been any extraterritoriality in Korea. Wherever there were evangelistic men or women, they have been under the Korean church. We have about sixty or seventy men in a Presbytery meeting with only two or three of them missionaries, and decisions are made by the majority.

Hooper: Mr. Thomas means that the Koreans might say that there is no place outside the church for a mission organization.

Blair: Think the Koreans should take over everything?

Coen: What warrant is there for believing that in any country where there is not a state church any church has a right to make such a statement as that a group of people such as the missionaries cannot come into the country and work?

Kepler, Kenneth: Are we going to have a Church of Christ in China, or in Japan, or in Korea, to be the sole bargaining agency, so to speak, as the C.I.O.?

Reischauer: In Japan there is very little choice about our movement. When Mr. Voelkel says that the church in Korea was organized and everything rests in the Presbytery, don't you raise the question of whether the church is in the mission or the mission in the church? In the Episcopal Church, until a church can support a bishop it is under a foreign bishop. And the seven bishops in Japan are still foreigners. In Korea the missionaries have been an integral part of the church in a way that we in Japan are not. In a Korea of the post-war world I am not sure you can carry out Mr. Voelkel's idea of a mission existing along with the church. I think Korea's independence of foreign funds should be followed everywhere, but I think perhaps you have not developed a good Korean leadership for the problems of a post-war world.

Underwood: I see certain definite advantages of having a mission to carry on certain of its own business but with friendly cooperation with the national church. But I think I would prefer to have that question answered on the field as circumstances demanded rather than to answer it before we go back to the field. If, when we go back, the existence of a mission brings resentment and the plan is not satisfactory, then we should be ready to follow whatever plan seems best under actual circumstances. Many of us believe that the occidental mission group can make a contribution better as a separate unit than by being merged within the national unit, but if it is proved when we go back that that is bad, we would certainly not insist.

Barnard: We have been assuming that Japan is going to be utterly defeated. What if there is a compromise? Whether Japan is or is not defeated, if she is still in control of Korea, will it be possible for missionaries to go back if in this country they have come out strongly for the independence of Korea?

Koons: You speak of the possibility of the war ending in a negotiated peace. The answer to that lies in the Casablanca Conference, where the United Nations agreed that unconditional surrender was the only way the war could end. Where does the independence of Korea come in this peace? A Washington official has assured me that in spite of the fact that the annexation of Korea was accepted at the time, nevertheless the Atlantic Charter says Korea is entitled to independence. Now the Koreans must work for it. I say with regret that some of the statements made in various magazines of sabotage by patriotic Koreans are not true. Dr. Ree will not be allowed to make another talk like his recent one urging sabotage, for United States policy is against such action until war strikes Korea. No one expects self government by Korea at once. But one of the most recent developments has been the organization of one front for all Korean patriots comparable to the Kuomintang Party in China, with headquarters in Chungking. The Chinese government gave special mention to this reorganization of the Korean party. Russia and China have gone on record as not wanting Korea, and prominent Chinese met recently and gave hearty support to this Korean Movement. Koreans are very short of training to lead their country. Japan's defeat presupposes complete collapse of Japan's authority in Korea and there will be a great need for qualified Korean leaders.

Mrs. Underwood: Whatever happens in Korea that leaves Japan in control invalidates anything that we are saying or planning here. In my association with the cream of Korean womanhood, I have found that by and large their efforts go into keeping their homes and their families up to the social and economic level of their husbands with their higher social and educational privileges. The women in the churches largely feel the need for keeping the church pure and this has to a large extent shut off the church from the need of giving safeguard to the girls in industry, the bus conductorettes, etc. There are whole areas of very vital social need in Korea without any trained workers. Three out of four church people would say, "We don't allow drinking in the church," and do not see the need of the people outside. I think the church should hold up the hands of organizations for social betterment in Korea. I think the church has not even touched the great social cancers eating into the young people of Korea. Japan has brought all her vices to Korea.

Lampe: The Korean Presbyterian Church did give consent to Japanese demands but they have not sold themselves to the Japanese. They will not be classed, nor do the Koreans class them, with those who have sold themselves to the Japanese. As soon as they have the opportunity that will all be thrown off. When the church goes to a national shrine they do not worship.....If Japan remains in Korea it will be a defeated Japan and the military will be out. The people will not enforce the laws brought upon them by the military.

Mrs. Hannaford: Are there perhaps some Korean young woman in this country who might be trained as social workers to go back at the close of the war?

Clark: The white slave traffic is unspeakable. In Japan we found a young Korean woman lawyer who agreed as soon as graduated to come up to Korea to head up the work in Korea to fight the white slave traffic. We also got a man for temperance work. He got some prominent people on his committee and was going to establish such committees in every province but about that time he was put in jail.

Romig, H. G.: What is Mrs. Underwood's idea - to send a Korean girl out under the W.C.T.U., or under some foreign board organization, or what?

Mrs. Underwood: I am asking for guidance in my ignorance.

Adams: I would suggest that two or three missionaries canvass the country for several people who might be trained for this social work and help in their training.....I think that by the end of the war Bibles and hymn books will be worn out. There will be need for new literature for the day ahead. There are stranded Koreans of education and ability in this country who could help prepare literature for the new day.

Dr. Annie Scott: Those of us who have worked in East Asia clinics sympathize with Mrs. Underwood's cry. I hope we will all take it on our hearts to see that something is actually done to meet this need in planning for the future.

Mrs. Reischauer: It has been customary for the W.C.T.U. to send out missionaries. We have been fortunate in Japan to have several very fine women from America to organize our work in Japan. We have a remarkable lady, both Christian and intellectual, in the W.C.T.U. in Japan. We should realize that there are interdenominational groups organized for a generation ready to do this work; for instance, the W.C.T.U. is ready and eager to send out missionaries. The thing to do now is to relay to these interdenominational agencies the need that exists.

Clark: In Japan there is a very fine organization for temperance work. I think it takes a special organization for the white slave traffic.

Mrs. Underwood: In the Occident I think we do not understand the burden of the social evil. The head of the Japan Purity League said that when word was sent to every prefect in Japan that they must have 100 girls to send abroad for the Japanese army one prefect only said, We do not raise our girls for this purpose. Two or three prefects evaded the issue. The rest all sent their girls. I want some help and some guidance to get a record of this into the regular channel.

West: Have we realized that the fundamental problem after victory will be the abject poverty of the people of the countries involved? There is a group making the poor their special concern - the Communists. Are we going to let ourselves be out-thought and out-lived by the Communists? What we need now is to out-live, out-think, out-plan all the other agencies. We must do just that if we are going to be able to go out and take care of this problem. Our church must have a message for the poor. We must get back to our Bibles to know what we are going to say.

Rhodes: In a country like Korea the work of missions should continue until the national church can carry on. The national churches should be helped until they can be strong enough to stand alone.

Chapman, Gordon: We have secured the publication of the first American edition of the Japanese New Testament through the American Bible Society. This has been done by the photostat process. We are also putting out an abridged edition of the Japanese hymnal for nine cents.

Paper presented at Conference by Dr. Harry A. Rhodes

KOREA AND THE WAR

We have reason to believe that as a result of the present war, Korea will again become an independent state, or at least have her freedom assured at some future date with the help of China. To leave Korea as an integral part of the Japanese Empire would not be consistent with peace aims of global freedom which have been repeatedly announced by the dominant allied powers, and would cause the Korean people greater disappointment than the unfortunate results of the first World War when the Koreans, relying on the self-determination policy for subject peoples, as announced by President Wilson, staged their non-violence "Independent Movement" which was so ruthlessly put down by Japan and left the Korean people cowed and bitterly disappointed. Ever since then they have waited for such a time as this when their hopes of becoming independent have been again revived.

They are entitled to their independence not only because of the aims of freedom for which this war is being waged but for what they are in themselves. Korea is a much larger country than is commonly realized. Korea's population is almost two million more than the combined population of Belgium, Denmark and The Netherlands, and her area is more than twice the combined area of those three countries. The population of Korea is twice that of Canada, three times that of Australia or of Greece, more than twice the population of Abyssinia, the same as that of French-Indo China, a half greater than the population of each of the countries - Iran, Bulgaria, Hungary, Rumania, Burma; and almost a half larger than that of the Philippines, of Thailand and of Yugoslavia. Of all the countries of Central and South America, only Brazil has a larger population.

Moreover, Korea's history, language, literature, civilization is much older than that of the European and American countries, even older than that of Japan. Through the centuries she has not been ignorant nor barbarous. Of all the countries in the Far East only China and India have surpassed her.

If it is argued that Korea is not capable of self-government, we may ask, Who knows? Many countries do not have a good record for self-government. Many of Korea's leaders, both men and women, have studied in China, Japan, America, England. Japan in her occupation of Korea has established a modern educational system, extended lines of communication throughout the country, improved agriculture and hygienic conditions, installed factories, promoted commercial activities, put in operation banking, legal and land-holding systems. Much of this work has been done by the Koreans themselves under the tutelage of the Japanese. It is too bad that Japan has not already said, "Now take your country and run it." In the initial stages of self-government, mistakes will be made, as we know. However, the Koreans have sufficient knowledge of mechanics, finance, political economy, commerce, education, law, the social sciences, etc. to govern themselves. The proportion of Christian leaders among them is greater than in most mission lands.

Will the allies around the peace table revert to the status of countries on the world map as decided in the Treaty of Versailles? That is a haunting fear and would leave Korea out of the new treaty that is to be made. If so, what about Italy's African empires? Will it be restored? Will the small nations of Asia and Africa receive the same treatment as the small nations of Europe? If not, we will not have peace for long.

If independence is granted to Korea, the economic re-adjustment will not be easy as it will not be easy in most countries. Some financial help will probably be necessary. There will be social changes but for the better. A free people can do many things for social betterment.

As in the past the popular attitude of the Koreans towards Christianity and Missions will be favorable, only more so. Japanese occupation since Annexation has not been helpful to the Christian movement, except during the administration of Viscount Saito. Since the Manchurian Incident in 1931, the situation has been growing steadily worse. The Church in Korea is now under duress and is not free. The friendly attitude of the Koreans towards the missionaries has not changed but they are not free to express themselves. With restrictions removed under a free government, we may expect a new forward movement in preaching the Gospel such as we have not had since the "Great Revival" in 1907 and immediately following. It would not be surprising if a free Korean government may not ask some of the missionaries to be advisers, especially in the departments of religion and education, and in agriculture, as long as we can have men like Mr. Lutz there.

The writer and his wife regret that we cannot turn the clock back twenty years and be identified with the Korean people in their new day of freedom. Even to return for a brief term of service is our daily prayer and wish.

Paper presented at Conference by Mr. D. N. Lutz

### OUR RESPONSIBILITY TO RURAL KOREA

Even though unable to be present and take a direct part in the conference I feel that I represent a part of our mission work that should not be forgotten. In looking over the program I can find no specific item to which I can limit what I have to say. Agricultural work is not only one of our old tasks but considered under the category of new tasks, the term rural improvement or development includes many phases of work in which missionaries in Korea will have an opportunity and duty to take a leading part.

Of the new tasks listed for discussion only one, Rural Evangelism, shows by its title that we have a particular or special concern for the rural people. It would seem that we had forgotten the 80% who get their living directly from the soil. Of course I realize that our schools, hospitals, bible schools, in fact all of our work has been for all of the people and in that sense has been largely rural work. I think, however, that the use of the term "Rural Evangelism" in contra-distinction to the term evangelism, as usually used, indicates that our work has unconsciously drifted cityward and that we feel that we must now turn our leading purpose, evangelism, again toward those who live in the rural areas.

We should remember, however, that we have always considered all of our work evangelistic. If now we have come to realize that we have drifted too much in the direction of the city, I would like to ask, is it only evangelistic effort that now needs to be turned toward those who must remain in the small villages to till the soil?

Have we failed in some way in our method of presenting and living the Gospel message? Why do the best Christian leaders move to the city? Why are the best schools in the cities? Why are there no doctors and nurses in the country? Why is sanitation and health poor in the country? Why did churches tend to grow and multiply in the city at the expense or loss of the country churches? What of the future of the rural church? I would like to see the word rural or some more suitable word with similar meaning, put in front of the titles of every one of the ten new tasks indicated on our program.

As long as we continue to have a rural population we must have rural minded seminaries, colleges, academies, hospitals, Public health, adult education, musical education, literature, agriculture and business must likewise be rural minded. To develop and maintain this rural mindedness we must keep the needs of the rural people before these institutions and enterprises and through their staffs and trainees develop an extension service that will show how these needs may be met. When people are shown the way they usually do not despair but work faithfully to attain their goal. Better agriculture and various economic aids will have to be a part of the development. It would simply be a matter of helping people to help themselves to understand, appropriate, and use the blessings God has provided.

Leaders in the cities who have found new ways of living must be made to be not only willing but anxious to share their new blessings, both material and intellectual, with those who have remained in the country. If spiritual regeneration of the city folk is necessary, then let's have that. By sharing I do not mean giving up or even dividing up. The country folk do not want nor ask for that. What they need is knowledge and a demonstration of possibilities. City leaders need to learn to know and enjoy the spiritual blessings that come with such sharing and development of abundant life. Such life, the Abundant Life, truly comes when the



whole people are thus brought together to mutual advantage. I am sure that God never intended that less than half of the people should enjoy nearly all of the material and intellectual blessings while the majority suffer in ignorance, filth and oft times hunger. Neither do I think He will bless a society that tries to develop in this manner. God's grace is sufficient for all. So are all the other blessings if only we will learn to appropriate them by getting together according to His will. It is our duty to guide the Koreans.

Because of the many unknowns of the future we cannot state specifically what should be done to prepare our people for this rural service but if we have colleges they should train men and women to serve in rural as well as in city areas. This would mean not only agriculture and home economics but a well developed extension service as well. Because of the probable urgent need for immediate relief the returning missionaries should be prepared to help develop and promote an effective extension of agricultural helps such as the growing of potatoes and peas and other vegetables, better health and nutrition programs, rural sanitation and adult education. This may be done through contributions to the farmers' magazine and directly when itinerating, not as a substitute for but along with and as a part of teaching and living the Gospel message.

Our Korean brethren will, no doubt, tend to continue the development of the work pretty much in the direction it has been started. In order that we may succeed in helping to change that direction so as to bring some of the spiritual and material values of the rural area into harmony with the material, intellectual and spiritual values of the city it may be necessary for returning missionaries to make special preparations in new fields.

The special courses offered for missionaries at Cornell, Merrill Palmer and Scarritt should be considered.

For adult education perhaps someone should make a special study of visual education methods and apparatus. Some one should prepare to make use of the radio. The possibilities of a radio truck and the preparation of records to use in broadcasting should be studied. The traveling school and dispensary should be in our plans.

A goodly proportion of the new missionaries for Korea should be graduates of an agricultural college, have had farm experience and also Theological seminary training.

REPORT ON KOREA AREA CONFERENCE

by  
Roscoe C. Coen

Twenty-five missionaries met of whom seven were women. There were also present with the Korea group, two members of the Board's staff, three members of the Board, and Dr. Peters who acted as our Chairman. Nineteen speeches were made by almost as many people, few speaking more than once and none very long. We ran over time, in order to finish our discussion and cover all the agenda on our schedule, and ended with a period of prayer for our fellow-missionaries who were not with us, many of them in the Philippine Islands, and for our Korean brothers in Christ.

Two questions, not on our agenda sheet, were introduced at the beginning of our discussion - first, a suggestion that the Board officially change the name of our mission from "Chosen" to "Korea" and that in the future in speaking and writing we use "Korea" instead of "Chosen", and second, a suggestion that we individually and as a group express freely our desire for Korea's independence and actively work toward that end.

Dr. Koons informed us that the U.S. Government has made "Korea" the official name for Chosen in all spoken and written statements. There seems to be no opposition to a change in the name of our Mission, therefore, a recommendation to that end was approved and is attached to this report.

No action was taken on the other matter of avowing ourselves in favor of and working for Korea's independence, as Dr. Hooper made clear the Board's position that missionaries never should engage in political activities and said such an action would not be in order.

Dr. Rhodes introduced the discussion upon our regular agenda sheet by reading a paper covering all the topics. Later in the discussion Mr. Henderson presented another brief paper which was the gist of a five page paper prepared by the Korea missionaries in the San Francisco area, and had been seen and praised by a number of people present at this conference. Upon hearing it, Dr. Rhodes said it was sufficiently like what he had written to meet with his approval too. I shall not read, but only turn in to the Board, the five page paper, but I would like all to have both the shorter papers. These are:

Statement presented by Mr. Henderson

It would seem to us that (1) in considering the missionary personnel needs of Korea in the post-war period, the Board should be guided by the progressive studies made by the Mission of the needs of the field; such studies to be made in prayerful consultation with national leaders and their desires to be given great weight in the final decision;

(2) that such missionary personnel's primary function should be that of cooperation with national institutions, groups and projects, but that it seems to us essential that the possibility of initiative should be reserved to an organized mission;

(3) that in view of past history and future probabilities, we believe that even in the initial stages of reoccupation the board should look toward the reoccupation of as many of the former centers of work as shall be practical;

(4) that it seems to us probable that the greatly enlarged opportunities of Christian work in Korea will call for the return of every available qualified missionary;

(5) that in view of the unavoidable losses due to death, retirement and other factors, we believe that the needs of Korea will call for early and continued reinforcements in missionary personnel;

(6) that we call to the attention of the furloughed missionaries and the Board the carefully thought out discussion of the problems of re-entry which has been prepared by some of the missionaries in the San Francisco area.

Statement presented by Dr. Rhodes

Process of Resumption of Work in Korea

1. We recommend that as soon as possible over a period of years the present members of the Mission be returned to the field.
2. That the remaining members of the Executive Committee as of June, 1942, function until a meeting of the Mission can be held, and if they deem it advisable, they shall arrange for vacancies on the Committee to be filled by an interim vote.
3. That the sending of new missionaries to Korea be deferred until the Board can receive requests for new workers from the Mission in its Annual Meeting.
4. That the use of Substitute Workers' Fund be limited to the personal assistants of the missionaries (secretaries, office and literary assistants and other personal helpers) until the Mission can meet and make formal request for the employment of other trained nationals if it deems best.
5. That for the first year after resumption of the work of the Mission, an appropriation of \$20,000. be made available in the native work classes for property, medical and dental care of the missionaries, evangelistic itineration, travel on Mission business, personal assistants, etc., additional appropriations to be made on requests from the Mission.
6. That no change in the property status of the Mission be made until the work of the Mission can be resumed and recommendations be made from the field.
7. That we presume that a radical re-organization of the work of the Mission may be advisable and necessary so that the members of the Mission should not return with the idea that their work will continue as before. The work of some Stations may not be resumed; certain departments of work may not be continued and new work may be undertaken instead.
8. That if possible, the Korea Secretary or some other representative of the Board be present at the first Annual Meeting of the Mission following the re-opening of the work of the Mission.

Only one point of essential difference of opinion arose - some suggesting as a method of opening up the work in Korea the sending of an exploratory group, a sort of Committee or Commission on ahead of the others, and some opposed such a move. However, it soon developed that in actual practice in making our contact with and re-establishing our residence and work in Korea these differences of opinion would be dissolved, since it became evident that, in no case, could we all go back at once, and that the Board would of necessity determine who and how many should go in the first contingent. Those, then, upon arriving on the field,

would be the Mission, could operate to investigate conditions and prepare the way for later contingents as conditions and circumstances warranted and permitted, until all who could return were on the field again. Thus our return would be as soon as possible by some, and as many as possible in due time, fulfilling the desires of both groups and making possible necessary adjustments as they arose on the field.

Only two recommendations grew out of our conference. They are as follows:

- I. We recommend that we ask our Board to change the name of our Mission from "Chosen" back to its former name of "Korea."
- II. We recommend that the statement presented by Mr. Henderson be considered a fairly adequate expression of the concensus of the opinion of our whole group of Korea missionaries as expressed in our conference together.

THAILAND

Friday Afternoon - March 12, 1943

2:00- 2:15 Presentation by Rev. Paul A. Eakin

- I. With the peculiar position Thailand occupies in this present war, what do you anticipate will be the post-war situation in that country:
1. Politically
  2. Economically
  3. Socially
  4. In the general attitude towards Americans
  5. Religious outlook and attitudes

2:15- 2:30 Presentation by Mrs. Kenneth E. Wells

- II. Considering the changes which may come as a result of this war and related causes and the fact that the Church groups will have had entire charge of the work and will have saved whatever there may be remaining of the institutional work previously carried on by the Mission, what former tasks do you consider will be available to the missionaries as they return after the war:
- |                               |                        |
|-------------------------------|------------------------|
| 1. In field evangelistic work | 4. In hospital work    |
| 2. In training of ministers   | (a) General hospitals  |
| 3. In schools and colleges    | (b) Leper hospitals    |
| (a) Chiangmai                 | (c) Maternity hospital |
| (b) Bangkok                   | 5. In hostels          |
| (c) Other Stations            |                        |

2:30- 2:45 Presentation by Dr. E. Mowbray Tate

- III. In the reconsideration of the whole program, which will be necessary as the Mission returns, and with the probability of the necessity for major changes, what do you consider may be possible new tasks:
- |   |                                       |
|---|---------------------------------------|
| 1. In general Church work                     | 5. In rural evangelism                |
| 2. In colleges                                | 6. In home and family life evangelism |
| 3. In academies                               | 7. In medical work                    |
| 4. In work for students in government schools | 8. In pioneer evangelism              |
|   | 9. In literature                      |

2:45- 3:00 Presentation by Rev. Horace W. Ryburn

- IV. In view of the historic relationship of Mission and Church and in view of the fact that there will be the necessity of a restudy of the whole question of relationship and of the organizational set-up of the Mission, what do you anticipate will be:
1. The possible relationship of Mission with Church
  2. The organizational set-up of the Mission
  3. The possibility of a Malayan Christian Council
  4. The funds needed for the field program
  5. The new property needs to be presented

3:00- 5:00 Discussion led by Dr. Charles T. Leber

5:00- 7:30 Recess

### THAILAND IN THE POST-WAR PERIOD

I have been asked to discuss the following subject:- "With the peculiar position Thailand occupies in this present war, what do you anticipate will be the post-war situation in that country:

1. Politically
2. Economically
3. Socially
4. In the general attitude towards Americans
5. Religious outlook and attitudes."

Not being a prophet, nor even the son of a prophet, one hesitates to venture into a position where later one might find himself "out on a limb". Some one has called attention to the fact that "life" itself is half "if" and three-quarters "lie". And I think it is Stanley Jones who suggests that the word "evil" is really the word "live" spelled backward - in other words, it is the will to live put into reverse - life turned against itself. The future is still so very uncertain that perhaps the best one could hope to do would be to take cognizance of certain trends, and to use them as a basis for expressing certain hopes for the Thailand of the post-war period.

1. Politically. I sincerely hope that Thailand will be given a measure of independence. I have heard some rather ill-considered talk of making a political federation of most of the Indo-Malaysian region; but I think this would be a mistake. On the other hand, it is clear to me that there is real need for some kind of a federation on a regional scale, in order to facilitate the various groups in that region in the sharing of agricultural information, the interrelation of economic information and the development of complementary products and industries. In the past scientific workers in this region have been pretty much isolated. As one of them said to me, "We have been like a group of specialists in a room together, but instead of sitting about a single large council table, we have been sitting around the table, with our backs to it, and each looking at the paintings on the wall that helped to recall our Homeland and our alma maters".

Should some such peace plans as Culbertson's "The World Federation Plan" be adopted by the governments concerned, one would find the above needs quite fully met. From the start Thailand as well as the Philippines would be considered sovereign states, but closely associated with the Netherlands East Indies, Indo-China and all the small Pacific Islands outside the Western Hemisphere in what would be known as the Malaysian Federation, which in turn would be an integral part of the World Government. But just at present it looks as if this plan is being considered too idealistic to meet the problems of a world faced with stern realities.

Whatever may be the outcome of the Culbertson Plan, I think that we have pretty good reason to expect that an army of occupation will enter Thailand. Unless China, with the aid of the Allies, can bring such pressure on the Island Empire directly as to force her to her knees and cause her to withdraw her soldiers from their present scattered positions to try to save the homeland, it is reasonable to expect that the Japanese will have to be ejected from Thailand. The Thai will certainly not be able to do this alone. In fact it is not likely that they could give any great help, however much they might wish to. Unquestionably the present Japanese puppet government will cease to be. It is likely that the Luang Pradit party and the anti-Japanese minded will consolidate into the coming Thai controlling party. But even that is not likely to mean that full power will be left in their hands.

Recently I have been reading a very interesting article written by Carter Brooke Jones on the subject and under the title "In Virginia's School of Military Government", It gives the best picture I have seen of the set-up

which the United States is preparing. The following paragraphs will give some idea of the purpose of the school and how it is planned that this set-up will function:

"It should be emphasized that the school does not turn out military governors..... The school trains administrators, not governors or policy-makers. There have been printed allusions to the effect that this school was plotting to force on alien populations some way of life new and strange to them.... There's not an atom of truth in this suggestion..... The civil affairs officers who will be assigned to staff duty all over our far-flung battlefronts will be charged only with maintaining order in conquered towns and provinces, with keeping the status quo so far as possible, with letting the people carry on their laws and customs to the largest extent practicable. They're not involved, even remotely, in post-war planning..... Military government is as necessary in the invasion of a friendly country as of a hostile land. A sympathetic populace may make the task a lot easier, but it is nonetheless essential for the Army to take necessary measures to prevent chaotic conditions which may hamper the advancing troops. A town may be bombed into ruins. The people may be starving. Their homes probably have been in the path of battle, and their civil government disrupted completely. If the friendly country has been held long by the enemy,..... the civil functionaires may have been puppets of the conquerors or else forced to carry out their decrees..... Food must be brought in to hungry people. They must have shelter, safety and medical attention. These are only first-aid measures. But the Army must provide them. Civilians can't. The whole thing is too closely tied in with military operations..... Students at the School of Military Government study what the Nazis and Japs have done on their invasions. This research could have as its title: 'What Not To Do.' For humanity will dictate the terms of our military government, even when we are dealing with a hostile populace. Subject to military necessity, says the basic Field Manual of Military Government, the rule should be "just, humane, and as mild as practicable, and the welfare of the people governed should always be the aim of every person engaged therein."

It is also interesting to add that the current class "include Maj. Ralph Waldo Mendelssohn of the Medical Corps, formerly medical advisor to the old Siamese Government, authority on tropical medicine."

As I understand this plan as related to Thailand, we may anticipate that, as soon as the Japanese have been driven out, Thailand will be allowed to have its own government, but there will be advisors of many varieties. At any rate it is almost certain that Thailand will be under "tutors" for a number of years, to safeguard the world. Also, if financial help is granted (and it will be desperately needed), there will be strings attached to safeguard its use and prevent abuses.

Thailand is going to be a strategic center of the Far East, for air transportation will force it to be so. For this reason alone, it is sure that the Powers will not ignore her in their planning for the future.

While in the past I have never felt that the young King Ananda, who is now in Switzerland, would ever return to become King, now I am inclined to think that he may return again. I doubt if there would be any great change in the form of government. However, there most likely will be many changes in modus operandi.

2. Economically. Economically Thailand will be ruined, no matter which side wins, and it will take years for any real recovery. The currency will be almost if not quite valueless; there will be no wealth in the country except land and buildings; the tin mining as well as toak and rubber industry will be ruined temporarily. What future markets there will be for them remains to be seen. Under Japan Thailand is certainly getting nothing. Japan is sucking all of the juice out of the orange; when Thailand is again taken from her, there will be only the rind left. It will require foreign enterprise again, for the Thai who will be

left in Thailand will be without capital and the government without income. The gold deposits have been squandered, and the country will have no reserve for national capital. Agriculture will remain the principal industry, and will be the basis on which recovery can be most certain. For this reason there will be great need for help from foreign specialists in this branch of the government.

3. Socially. Unquestionably, social conditions will not be as satisfactory as they have been, with a very much lowered standard of living in prospect. I feel also that the Japanese occupation will have a very depressing effect on the people. Fear does something to people, we know, and the Thai will likely be very much cowed. That fear psychology will be a hard thing to eradicate. Right here the Christian Church will face a great challenge. There will be a great need for buoyant, courageous, eager Christian missionaries to go in and preach as well as live a gospel of victory and joy. I feel sure that the doors will be open for educational and medical work as never before; but the Church should certainly be the center of all our thought and effort. As far as possible it should certainly be made the center of the life of the community, just as the Buddhist "wat" has been. It will not be easy to implement the sound policy of self-support in view of post-war poverty. We most likely will be tempted to be lax in the use of money freely, for the simple reason that there will be so much to be done. At any rate I believe that Thailand's social needs will open many new doors to our Christian missionary enterprise. We must not be blind to them.

4. General Attitude Towards Americans. This will depend somewhat on what American soldiers do in Thailand. A vast deal of indiscriminate property destruction and loss of life due to bombing would certainly have a very bad effect. Still, unless our Government makes some terrible blunder - which I think is unlikely - I anticipate that the general attitude towards Americans will be even more favorable than before. If the Thai can be convinced that America is honestly, unselfishly, and sacrificially doing something for them that they greatly need and want, their friendship will be unbounded. Money talks, and they will be glad to get American money. But also the Christian missionary enterprise should give them something even more valuable than money. The pressing problem will be to work out what the gift is to be, and prepare it in the most attractive form possible.

5. Religious Outlook and Attitudes. I believe that during the post-war period Buddhism will become a decreasingly important problem. If Christianity is made attractive, simple and definite, I believe it will be accepted as never before. The Thai are not philosophical as a people. The Christian message must be presented in such a way as to find them where they actually live and meet their needs. And the message must be given with enthusiasm. Only thus will it become infectious. After all religion is not so much taught as caught. Also getting the Thai language well will be indispensable. I know that I am considered a crank on this point, but I cannot see how we can hope to get our message across to the Thai people unless we show that we care for them enough to be willing to get the language well. They are experts in reading character. If there is any thought in the mind of a missionary that the Thai language and culture is inferior and not worth bothering about, the Thai will know it, and the influence of such a missionary will not amount to much. This is true even in Bangkok where English is more possible as a medium. Many conversations with Thai Christian leaders just before the outbreak of hostilities convinced me as never before that this matter needs stressing. Much of our failure in the past is being laid by the Thai leaders to the fact that so few of our missionary group have gotten the language sufficiently well to really become one with the people and enter understandingly into their problems. I feel so strongly about this that I would say with conviction that no missionary should be sent out new, and none should be returned to Thailand, who does not go out with a firm determination to get the Thai language so it can be used constantly and readily.

P. A. E.  
3/12/43



JOHN 20-31. "BUT THESE ARE WRITTEN, THAT YE MIGHT BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND THAT BELIEVING YE MIGHT HAVE LIFE THROUGH HIS NAME."

Keeping in mind the crux of the Mission enterprise, let us face some facts which will face us as we return to Thailand after the war.

The Far East is experiencing a great development now in a new feeling of racial pride. China, Japan and India are doing things of which they may be proud, not only in a military sense, but in the development of their country. Thailand, in assisting Japan, has the same sense of racial feeling of a greater Asia.

Our reverses in the Pacific have caused a setback to the prestige of the white race from which they will never fully recover. This has not escaped the attention of the colored races and nations.

The relinquishment of extraterritoriality rights in China by the United States, and, to some extent, by Great Britain, gives China a different standing among the nations. Hongkong will probably never again be British.

The war will be over sooner in Thailand than in Japan. As soon as the Nipponese forces are withdrawn from Siam, the Thai will pass the lemon back to Japan and will switch to a not over-enthusiastic support of the winning side. This may mitigate the results of the devastation by the United Nations' troops in a small measure. And it may mean that missionaries may get back to Thailand sooner than to Japan, Korea or the Philippines.

Following the war, China, that land of great natural resources is going to take the lead in the Far East. Of this we may be grateful. The only country operating under Christian leaders is China. China is most active educationally of any of the Eastern countries, that is, they take a broader view of education for the masses. China, despite its factions, has had thirty years' experience in establishing democratic self-government. Pan Asia will be under the leadership and direction of China and Thailand will look north for inspiration.

Our Christian Chinese groups will be in the ascendancy and will have great national prestige diplomatically, financially and militarily speaking. One major re-approach to Thailand may well be throughour Christian Chinese.

The brand of Christianity that we take back will have to be different. We will have to allow Christ to be disentangled from the civilization and culture of the western world and merge with the philosophy of the east. This philosophical synthesis is taking place in China, amalgamating the true Gospol with the Chinese form of thought. This is different from what Re-Thinking Missions talks about.

It is not a merging of Christianity with old religions. It is a companion process to what took place in the western world from the time of Paul to, say, the close of the middle ages. We, as westerners, cannot help this process but we must not hinder it.

If we look at our return from this point of view, we will encourage the leadership of China. There is a better relation between the western mission and the Asiatic in China than anywhere else in the east. We must capitalize on that.

In every time of stress and recrudescence of national feeling, an attempt is made to make a nation self-sufficient economically. It never can be completely done, but it improves conditions, so we will find new industrial development seeping

into our mission program. It would seem that missionaries, who have some knowledge of industrial problems here, might well take the lead along this line in restoring our Mission work.

Acknowledging the changed attitudes of those we left behind and taking the long view of the Pacific world, let us look at and consider our former tasks.

The National Church in Thailand cannot be considered in the same class as the churches in Japan and China. It is younger, more primitive, not strong or well developed. It does not have 10,000 members. If there are half of those left to pick up the pieces, all will be doing magnificently. At the time of the exchange ship, the Church was leaderless. The Moderator of the General Assembly turned to Buddhism, although born a Christian. The next Moderator died. The Secretary was all that was left of the Executive Council. We have but two Christian leaders who could teach in any place higher than a secondary school. It can easily be seen that the Church here will still be the sending Church rather than the Thai the asking Church in regard to missionaries.

There is not going to be a mass movement toward Christianity in India or anywhere else. Field evangelistic work will continue to be the cultivation and nurture of the individual. As Dr. Sweitzer advises, - reach the individual. When you have changed enough individuals, you have the mass. There is always a place for a good evangelist who will give himself to the winning of souls. Whether he works under a Thai Bureau, as inaugurated by Mr. Bachtell and Mr. Holladay, or has lay workers under him, his work will remain the method used by missionaries from Paul onwards.

The remaining leaders in Thailand who have stood firm should have much to say about the Mission work, including what westerners should return. Executive positions should be filled by Thai when we have the Thai to fill them. We realize, of course, that many qualifications for such positions in schools and hospitals are a matter of government regulation.

With the collapse of the Seminary in Thailand, the training of ministers becomes almost a matter to be taken up by Dr. Tate in his new tasks. This had been assigned to Mr. Ryburn by the Mission just prior to Pearl Harbor. Until such time as competent training can be provided, remembering the future tie-up with China, several men spiritually mature, might be sent to training schools in China.

In regard to education, our program will have to be considerably modified. Whenever there is intense national feeling, there is always an impetus in education. We may expect the government to take over more and more the activities of the Mission in education and health. Not only the activities but the regulation of them, though it does not seem possible to get more regulations regarding schools than we have already had. We must keep our schools because of their importance to the evangelistic work.

The educational program must become the concern of the national Church. The schools must be Christian and they must be accredited; otherwise they should not exist. It is fully understood that they cannot possibly finance it. This will be the task of the Mission. Money matters might still remain under the advice of a missionary during the years of reconstruction. A school will not be able to pay expenses by means of fees, they must be heavily subsidized. Presbyteries should have some scholarships available for their use. The missionary in a school should devote more time to the Christian students in the school. More students must be Christian. A 10% or 20% poppering of Christian students in a school is not sufficient.

75% should be Christian. The very best Christian education must be given to students from Christian homes. The schools will have to be as good or better than government schools with the Christian element added. They must be, first of all, for Christian youth. This will strengthen the slender stock of leadership material available and help the village schools with rural teachers. So much of our evangelistic work depends on education that it must be expanded, rather than contracted, and this expansion in a school might take the place of the executive duties formerly handled by a missionary. Keeping the needs and claims of Christian youth before the Church leaders and school authorities could remain the task of a westerner. Professional training in education such as engineering, business administration, etc., can be left in the hands of the government. Students are past the plastic age and can be sent to Christian hostels to assure them a continued Christian interest. The hostel maintained at Bangkok Christian College for twenty years or more and the intensive program instituted by Mr. and Mrs. Boren should remain under the supervision and development of a missionary.

Christian schools should lead the way in the matter of a readjusted curriculum dealing with fitting the Thai student for life in a Pan Asia world, rather than in a westernized Orient. This should have the attention of every missionary in educational work. In addition to westerners on the school faculty, Chinese teachers will be there also. This, as a result of China as a leader in the Pan Asia world and her position as one of the winners. These men should be soundly trained and devoutly Christian. The kind of men that the Church in China wants to keep for her own reconstruction work. Later, as war wounds heal, other Asiatic groups will be represented by teachers. Why should a student spend his time on French and German when he is going to have dealings with Java, China, Malaya and Japan?

More and more the medical work will become the concern of the government. However, due to the peculiar relationship between the nurse and patient, the nurses' training school should be maintained and that means at least one well equipped hospital. Anything that brings the individual Christians into intimate contact with the people of the land must be fostered.

The leper work might be turned over to the government, but it has been so productive of Christian results and such an inspiration to the Christian group that the loss would be severe. In addition, it has been observed that such work in the rehabilitation of the individual can produce better, happier and more satisfying life under the stimulus of a Christian organization than under a social service group interested only in arresting disease. Moreover, we have found that we cannot count on government cooperation to promote Christian work in government institutions.

Nurses of any kind will be at a premium, so the maternity home should be permitted to grow only as the strength of the doctor holds out. Along with the regular maternity work, the consulting clinic should be developed under the care of the missionary physician. Anything that produces healthier physical relationships and happier Christian homes is a strength to the Church. This work is similar to that done by Dr. Hildreth Caldwell in California. The appalling ignorance and unhappiness suffered through lack of such service, while appearing to be a new task, is really only another angle of the medical work for women.

So much depends on how poor the government is, as to how much we will be asked to give up. The work will be desperately slow, even for the National Church, due to the changed attitudes of the people, the lack of educated Christian leaders

(Mrs. Wells' Report)

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and the fact that the Mission cannot afford to run the risk of pushing spiritually inadequate leaders forward and be left holding the bag, as in the cases of Kru Banchong and Kru Leck.

More intensive work in regard to the orphans will be available. There will be many Christian orphans, and non-Christian orphans too, who must be salvaged for the Church. The idea of orphanages has not been particularly popular in the Thai Mission, due mainly to lack of funds, and the work started in Chiangmai and Lampang was primarily to save the lives of Infants, motherless from birth. Strictly speaking, neither of these experiments was sponsored by the Mission, but were due to private initiative. The orphanage work of the Catholics and the results, so far, of the very small scale orphan work demonstrate that it is a worthy instrument for training in Christian leadership.

M. B. W.

3/12/43

## POSSIBLE NEW TASKS IN THAILAND

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It is not easy to define the word "new" as applied to mission work, for in the course of a century or more of endeavor a good many different projects have been undertaken. Limitations of time, of money, of staff, or the failure of missionaries or nationals to see the value of a given enterprise--all these things have caused "new" programs to go down to defeat.

Therefore I feel that we must interpret "new" to mean not only something never tried or never proposed, but also that which was not being done when the war struck Thailand, or even that which was partly undertaken but in a sense hardly begun. For example, even though the Mission has been working on a program of higher education for years, for all practical purposes we must consider that a new field. The same applies to the theological seminary and to work among government students. Something has been done, but so far as real development is concerned they may both be classified as "new".

A good deal of what follows may be classed as "theoretical" rather than "practical", for I have endeavored to suggest various aims and objectives without regard to the personnel or the money involved. Thus if the Mission should return to the plan of one or two families in a station, new work is almost out of the question, for one or two missionaries cannot do good work in any of the four or five areas for which they were responsible in the past.

And it should be taken without my saying so that there are many ideas not included in this outline, largely because I have been on the road constantly since receiving this assignment and have not been able to correspond with other missionaries. Therefore it is to be hoped that much additional material will be brought out in the discussion.

1. General Church work. This has two aspects--the local church and the national organization known as the Church of Christ. The former may include the need of rehabilitation wherever buildings have been destroyed or damaged. Such rehabilitation ought to be on the basis of a definite project prepared by the church membership indicating cost, the amount the church can raise, and the amount of help desired from the Mission. In no case should the Mission furnish all the funds. The principle of Christian Stewardship should be taught from the beginning in an effort to build up a desire for self-support in the years ahead. The missionary can do a great deal to help in setting up a stewardship program. The missionary can also help to establish a church that is a real influence in the community--something along the line of what has been called a "comprehensive parish program". Unless our churches are willing to attempt something more than two or three services a week their influence will not spread very far. The development of such a program requires leaders, but even the leaders have to be led and the Mission may well encourage definite programs. Furthermore, the whole field of Christian responsibility for improvement of social and economic conditions needs to be brought before the church in a challenging way. The chief need of the national church in its early years was for funds to promote the united Christian cause. I believe the Mission could very profitably provide funds for a period of years to make possible more frequent meetings of the church leaders and to help break up the idea that all meetings had to be held in Bangkok, or that all members of the Council had to reside there. The Moderator or some group of leaders ought to be able to travel extensively among the churches in order to bring the whole body of Christians into closer fellowship.

Individually it seems to me missionaries should seek to strengthen the national church in every possible way and strive to foster a development which shall be Thai rather than American. The American pattern is still too much in evidence and the Thai need to be encouraged to develop their own forms of worship, their own types of architecture, their own style of hymnology. Beginnings have been made, but much encouragement is needed.

2. In colleges. As already indicated no program of higher education under Christian leadership has yet gotten beyond the planning stage. For some years Bangkok Christian College has had government approval of work equivalent to American junior college status, but actual classwork has not been given beyond the high school stage. Normal training classes for teachers have been given in Wattana Wittaya Academy reaching the 13th year, but the last year has been more nearly equivalent to post-graduate high school work than to 1st year college. At the famous Mission meeting of December 1941 (the minutes of which were never written up) it was voted to offer to the Thai government to establish a four-year degree-giving college in Bangkok on a plan worked out by the Bankluei Project Board for Higher Education, Bankluei being the name of the locality where the new campus would be developed. Such an institution would require a considerable mission force and a building fund to be raised partly in Thailand, but mostly in the United States. Whether or not it will be possible to go ahead with this project in the years following the war will depend partly on the attitude of the government of Thailand toward the establishment of private higher education, and partly on the feeling of the Thai church. It is assumed that the Presbyterian Board of Foreign Missions will want a very thorough new study of the situation before giving its approval to a project requiring so much financial assistance; but it must be said that if such an institution of higher education is not established, plans must be laid to provide Christian training for those who are to be educated in the government university, or funds must be found to send them abroad.

3. In academies. While some have doubted whether the Thai government would continue to allow mission schools to operate after the war, it seems reasonable to believe that the government will permit private elementary and secondary schools to exist because there are not, in many quarters at least, sufficient government schools to take care of all who wish to be educated. In other words I believe Christian schools can continue, but possibly not under the control of a foreign agency like the American Mission. Since most of these schools are now going on, or were the last we heard from them, it seems wisest to allow them to continue with a minimum of Mission control. However, I think the Christian Thai would welcome at least one resident missionary or missionary family in every institution, not as administrator, but as a member of the faculty to whose Christian home students and faculty alike would be welcome for fellowship or counsel. The larger schools might well use missionary specialists if well-trained Thai are not available.

4. In work for students in government schools. The Student Hostel in Bangkok, operated jointly by the Y.M.C.A. and the American Presbyterian Mission is mainly for students in the two government universities, but has included high school students in the preparatory departments of these universities. The Central Y.M.C.A. of Bangkok has attracted many students from government secondary schools. If the Y.M.C.A. is prepared to open new centers, as it has long wished to do, it would seem logical that this work become the Y's responsibility with as much missionary cooperation as can be arranged. Outside of Bangkok, a missionary resident in any particular community should endeavor to establish friendly relationships with government school officials, but it would seem more logical that his evangelistic efforts should be centered upon the very large non-Christian section of the local Christian school, unless the Thai Christian faculty and the local pastor already have that work well in hand.

5. Rural evangelism. A return to the rural work in Thailand should be based upon a unified approach like that suggested by the papers on China; namely the coordination of evangelism, medicine, and education, whether in opening new areas or revitalizing old ones. In Thailand educational experiments are not easy to undertake because of a close government supervision that regards the teaching of more than six persons as a school which must meet certain formal requirements. Yet the Thai government has been eager to foster adult education as a means of raising the literacy level of the country, and it may be possible to reach an agreement with the Ministry of Education to permit experiments in outlying regions, not yet reached by government schools, or even to cooperate with such schools. To date visual education in its modern form is almost unknown and offers great opportunities. Radio broadcasting is a government monopoly and may not be available for Christian use so long as Buddhism remains the state religion, but it is interesting to note that a listener in Hawaii on Christmas night reported hearing Christmas carols sung in English from Bangkok.

No one thoroughly trained in agriculture has ever been appointed to the Thailand Mission, though requests for such an expert have been placed on the force list from time to time. While there is an agricultural college in Thailand, there is little opportunity for the average farmer to learn improved methods. The importance of Christian leadership in agriculture should not be overlooked in post-war plans for the Thailand Mission.

In the great open spaces of the Shan States and southern Yunnan it seems likely that a united work might be developed advantageously. In some respects the station of Chiengrung or Kiulungkiang is the most remote of all Presbyterian mission stations, yet it is the only one connected with Thailand that may still be occupied. The Baptists and the S.P.G. Mission in Burma have work in the same general region, and reinforcements chosen on a united plan might do a great deal to establish Christianity more firmly throughout the whole area.

6. In home and family life evangelism. The emphasis placed upon this type of evangelism will depend a great deal on the state of the Church following the war. Wherever Thai pastors and other leaders can do this type of work, I feel it should be their responsibility. On the other hand if there is considerable hostile feeling toward the foreigner, it may be that there could be found no better ministry of reconciliation than in patient visitation of homes in the spirit of contrition. Whether the missionary himself undertakes this form of evangelism or not, he does have the responsibility of encouraging pastors, teachers, and other workers to strengthen the Church by this means. The use of vital and attractive Christian literature is also important.

7. In medical work. The most important new work for medical missionaries has already been indicated in a coordinated plan of approach to the rural communities. With one exception it seems likely that no new hospitals should be established, but mobile units can now be used to advantage with the increasing development of road building in the country. In more remote areas transportation is still limited to primitive means but that need not be a barrier to many forms of medical service. It is possible that the casualties of the war, physical and otherwise, will include some of our Christian Thai doctors. A new plan of medical scholarships should be put into operation immediately following the war so that a steady stream of Christian doctors will be available for service. It will require six or eight years before those young men and women will be ready for service so that during the preparatory period we shall have to depend almost entirely upon the missionaries.

The exception in hospital building would be a Maternity Hospital in Bangkok. The mission has never had a recognized hospital in the capital city with its population of a million or more. The Maternity Home did not have a physician in charge until 1941 and when Dr. Laura Lang arrived she found herself interned before she could begin anything constructive. Thus any development of the maternity work may be considered "new" and certainly it is one of the open doors through which we may be able to reach the Thai in the metropolis.

8. In pioneer evangelism. This area has already been covered in other sections. It is the feeling of many members of the Mission that if the Church of Christ is strong enough to carry on the work already established in any given community, the missionary might well center his activities on new territory, especially since in the Presbyterian portion of Thailand we have only ten stations. However, such new work ought to be undertaken in cooperation with the national church.

9. In literature. One of the greatest weaknesses of the Christian movement in Thailand has been the lack of attractive, worthwhile Christian literature. Although the Missions were the first to introduce printing in the country a century ago, no Mission press or Literature Society comparable to those existing in China, India, or Burma, was ever developed. There is urgent need for the full-time services of missionaries competent to develop this important phase of Christian enterprise. Thailand is being flooded with cheap, sensational reading matter and there is nothing of a better type to offer the young people. Much could be done immediately through translation, but the great need is the organization of a strong literature society or other organization to supervise the work. Whether this could be a regional program including Burma and Malaya would depend on post-war conditions. The war interrupted the work on the production of a new hymnal and it is hoped that the valuable manuscripts will survive bombings and other destruction.

10. In training church leaders. This item was not in the original assignment, but needs some consideration. The McGilvary Theological Seminary was closed some months before the war, and no satisfactory plan for reopening it had been found before we left Thailand. As the Mission force was then constituted, sufficient leadership could not be spared for establishing a strong faculty, but the real difficulty was that students with sufficient scholastic attainments were not turning to the ministry. What we really had at the time of closing was a form of training largely on the secondary level. There is need for this type of training for those who will live and work in the rural areas, but it is not seminary training. Some form of training school for lay workers should be established at an early date, and those who are ready for full theological education can be sent to Burma or to the Philippines when those countries are re-opened. The establishment of a full seminary course in Thailand is likely to depend on whether or not the government permits Christian higher education of any sort, for the seminary should be associated with a college.

For some time to come funds should be made available for sending leaders in the fields of church work, education, and medicine to the United States, not only for their own training, but for the fine effect on the American church. It is to be hoped that eventually the Thai government will welcome the exchange of University students as a part of this same type of fellowship.

E.M.T.  
3/12/43



MEMORANDUM SUBMITTED TO THE BOARD RELATING TO RESUMPTION OF WORK IN THAILAND  
AFTER THE WAR

There are certain broad factors in the life of the Church of Christ in Thailand, the internal situation of the country, and the emerging international order in East Asia that condition our hopes and plans for Christian work after the war. Any projected course of action conceived among us here necessarily rests on preceding assumptions, and those assumptions may or may not be valid once the hour of implementing the program strikes. Therefore, all that we do must be flexible; tentative. We must be capable of adjustment; elasticity. We will be forced to match the hour with a relevant technique if we are to continue as God's agents in bringing to bear on the whole of historic and becoming Thai life the redemptive pressure of the Christian revolution.

I intend this memorandum to be concrete, but fluid. Therefore, I shall point out some preliminary considerations that must affect our work. If the conditions change - and who can prophesy what will obtain in these days? - the plans based on them must also change. But the spirit of exploration, pioneering and imagination in which I offer these suggestions must remain the dominant inspiration.

There are, then, some assumptions in the political, socio-religious, and international fields that I want to set down as the framework in which it appears to me now that we shall work:

1. Thailand will emerge from the war once again as a free and sovereign nation. I follow in this the view set forth by Hoover and Gibson in Problems of a Lasting Peace rather than the proposal outlined by Fortune, September, 1942. This view was strikingly enforced through an interview I had in January of this year with Mom Rachawongso Seni Pramoj, the Free Thai Minister in Washington. This is what Thailand wants, and will strongly insist on getting. But I also take into account the possibility of a more or less loose South-east Asia confederation of states, embracing, possibly, Thailand, French Indo-China, Malaya, the Netherlands Indies - even perhaps the Philippines. Thailand's identity, however, will not be lost.
2. The Monarchy will survive. The present liberal franchise may or may not be restricted for a time; but the long pull is in the direction of liberal government.
3. The attitude of the people and the government will be sympathetic toward the United Nations, although there will perhaps be some tendency to underestimate China's crucial position. It is obvious that I am assuming here the defeat of Japan.
4. The present government will fall, if indeed it has not already done so according to a recent dispatch in the New York Times; and the ascending government, while strong-arm and nationalist in policy, will aspire to cooperate with the democratic powers.
5. Nationalism will increase, for the logic of political and historical evolution necessitates a strong national spirit at this level of Thai emergence. But it will probably not be a destructive, power-lusting nationalism. It will seek to enable the nation to achieve its rightful destiny as an equal participant in world affairs.

Memorandum submitted to the Board relating to resumption of work in Thailand after the war -2-

6. Buddhism will continue as the state religion, although its prestige and influence may wane. That is indicated in the intellectual life of the country even now.

7. The peasant class will inevitably become more conscious of its position, and the feeling of power will contribute to the raising of the level of self-respect among the people as a whole.

8. The rate of industrialization will accelerate rapidly with the aid of foreign capital, carefully circumscribed by the government.

9. For a time, at least, the present low tariffs and customs' duties on imported products will continue.

10. Internationally, Thailand will throw the weight of her diplomacy and influence on the side of any system or order that promises to guarantee the integrity of the smaller nations.

The over-all consideration at the immediate cessation of hostilities will be the prospect of a disrupted economy, dissipated resources, wrecked social institutions, such as schools and hospitals, and a general poverty that may be grim but not at famine level. Public health will have declined, but I doubt the appearance of plagues or nation-wide epidemics.

Within the scope of these remarks I want to deal with the questions put to me by the Board: "In view of the historic relationship of Mission and Church and, in view of the fact that there will be the necessity of a re-study of the whole question of relationship and of the organizational set-up of the Mission, what do you anticipate will be:

1. The possible relationship of Mission with Church,
2. The organizational set-up of the Mission,
3. The possibility of a Malayan Christian Council,
4. The funds needed for the field program,
5. The new property needs to be presented."

1. The question of the relationship of Mission with Church is the determinative one for the entire discussion. The church will be there when we return. That is because of the essential nature of the Christian enterprise. Its organization will certainly be weak, if not almost obliterated. It was without a moderator when we left, and the General Council had not met. More than that, it was without a moderator because the man in that position, Leck Taiyong, had renounced his Christian faith under the pressure of national policy. But individual Christians will have held fast, and some corporate life will have been maintained, perhaps through irregular worship. I expect Boon Mee, Muak, Tong Kham, Boon Chome, Chinda, Srivili, Tuang Kham, Sing Kheo, Sing Saa, Boon Itt, Boon Mark, Charoen, Areeya, and Chua to be among those who will have demonstrated capacity for responsibility and creative leadership by virtue of their survival as Christians. They will have achieved by toil and suffering an heroic stature.

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Around this group, and others, the Mission must form the nucleus for healthy expansion. Because these will have survived they will be men and women of spirit. Thank God for it. Their attitudes, therefore, must be normative. They will want our aid, but only if it is the kind of aid that, in their eyes, strengthens the Church as they envision it.

Our task, then, resolves itself into thorough preparation before we resume field work. The Board and Mission together must forge a plan that indicates trends and aspirations as we grasp them, but we should allow enough adaptability to meet national criticism and suggestion, without compromising our initiative. Such a plan, ready for discussion and general implementation, will avoid the danger of any early impasse. The Christian leaders should be encouraged to ask the Church - there may be only churches to ask - to choose a committee of five to sit with the Mission Executive Committee, which will consist of five as it does at present, and this Church-Mission Council should function as an executive instrument in all matters of Church-Mission relationship. The Church, as such, will retain its own organization and its present powers. If it has been dissipated during the war the new Church-Mission Council should have as its primary task the rebuilding of the Church of Christ in Thailand. The five members of the Church section of the Council should be composed of the Moderator of the Church, an ex-officio member, one member chosen to represent the Church at large, and one each to represent the Church's stake in evangelistic, educational and medical work. All strictly Mission matters should be governed solely by the Executive Committee of the Mission and the Board; such as salaries, length of term, health furloughs, and family allowances. All Church-Mission work should be administered by the Church-Mission Council; such as the appointment and re-appointment of missionaries, the assignment of work, the allocation of all evangelistic, educational, medical and repair funds, wherever such repair funds are used for Church-Mission projects. This Council should be responsible for launching plans and administering them. Any decision reached should carry a two-thirds majority. This avoids the tragedy of Nationals and missionaries opposing each other as blocs. In matters of personnel, all decisions should be subject to the Board's approval. In the matter of finances, the Council should submit estimates to the Board, and once granted, the Council's allocation of them should be final. The Chairman, or executive officer of the Council, should be elected by a two-thirds majority of the Council itself. In all matters in which it is necessary for the Council to deal with the Board, the Chairman should act as agent and spokesman for the Council.

In case it should be impossible for the Church, or churches, to choose the members of the Council at once, the Mission, through the Executive Committee, should choose the Nationals. As soon as the Church began to function, the responsibility of choice would go to the Church. The Church should choose its representatives on the Council for a period of three years.

2. The Mission's organizational structure should be altered. The Executive Committee should continue to be constituted as it is at present. The term of service, however, should be three years. An alternate member would finish the term for a member who leaves for furlough. The work of the Mission should be departmentalized; The educational work, as an example, should be under the Church-Mission Council, advised by its educational members. The Council's decisions on educational policy should precede any station decision. The specific work of the Mission executive Committee would be limited by the proposed plan for the Church-Mission Council. I have already stated what the broad duties of the new Executive

Memorandum submitted to the Board relating to resumption of work in Thailand after the war -4-

Committee would be. The Mission should meet annually for a shorter period than at present. The main purpose of Mission Meeting should be inspirational, with elections every three years.

There is one problem in relation to these two questions that must be explored. In the proposed Church-Mission Council how shall we enlist the cooperation of other Protestant missions in Thailand? This would involve eventually the choosing of the five missionaries of the Church-Mission Council from all the missions who are participating, and the contribution of funds on a basis proportionate to personnel in any given mission. This would mean that in time the Presbyterian Mission Executive Committee would not necessarily constitute the missionary side of the Church-Mission Council. But I believe I am realistic when I assume that at the beginning we shall have by far the main responsibility.

The question of inter-Mission cooperation in Thailand should not be difficult. Our relations with the Christian and Missionary Alliance group, the Society for the Propagation of the Gospel, and the Churches of Christ Mission (British) are cordial and based on mutual respect. We are, in fact, already engaged in much cooperative work. To achieve our proposed Church-Mission Council, however, we shall need an integrated approach to the country as a whole, as well as a comprehensive, unified program. Therefore, it would appear wise for our Board to make some approach to the other Boards at work in Thailand and to explore with them the matter of fairly selecting the five missionaries to sit on the Council. This number could be changed, if necessary, with a parallel change in the Church's section of the Council. An initial approach by our Board, with resultant inter-Board action, would be more fruitful than a policy of leaving the initiative in this matter to our missionaries on the field.

The Church-Mission Council should call in for advice at any time it chooses the Presbyterian Mission Treasurer and the treasurers of any of the other Missions in the Council.

3. An attempt to establish a Malayan, or Southeast Asia, Christian Council should be made. The reasons are patent. Culturally and religiously much of the area is Buddhist; economically it is not yet so divergently developed as to constitute a formidable barrier to a unified program; socially the problem reveals different facets of the same basic need; politically the general background is imperialistic.

The national Christian groups cannot, however, take the initiative. It should be a project of the Boards at work in the area - American Baptists in Burma, American Methodists in Malaya, the Christian and Missionary Alliance Board in Indo-China, the Netherlands Missions and our own Board. The exploratory work should be done by the Boards working through the International Missionary Council. The Boards should form a small field council made up of missionaries from the areas where the Boards are at work. This council should meet once a year for discussion of common problems and plans. The group should be as small as possible at first. It should have no authority over any Mission or Church, but as it grew in numbers, usefulness and influence it could deal with area matters - such as an area conference for National leaders. And out of that should emerge plans for concerted Church-Mission approach to different national areas that hold a common faith; such as Buddhism in Burma, Thailand, and Cambodia; and Islam in Malaya and the Indies. Such a council could strengthen mightily the economic basis of the churches in Southeast Asia, for the economic life of the peoples varies only within the framework of one general pattern. The active sharing of new techniques and results would stimulate more dependence on resources at hand.

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4. In discussing the funds needed for the field program I am assuming that we shall continue to serve in the schools and hospitals. We will not, I believe, be allowed to resume the active direction of those institutions, and we may not be able to hold title to property. Even so, title to property should be transferred to the National Church as speedily as possible. But we will be permitted, as I see it now, to work in the schools and hospitals with, perhaps under, our National associates. I can envision our schools and hospitals as directed by the government, with Christian personnel in charge. In that case we shall work with them. Funds for the field program should go for the most part into evangelistic work and projects under the direction of the Church-Mission Council, and into the training of a national ministry and lay Christian leadership. These funds should go primarily to train ministers, both in Thailand and abroad. The Seminary, whatever its organization and outreach, should be under the Church-Mission Council, and it must have a vastly enlarged agricultural, village education, and itinerating program. It must furnish extensive clinical training for every pastor and many laymen. Such an expanded program necessarily demands larger resources in personnel and money than we now possess. Indeed, the entire energy of the Mission must be concentrated ultimately on a program to build the Church. To make this practical we must set in motion a really impressive program for ministerial and lay training.

The Church-Mission Council should have at its disposal funds for Christian education in the churches; for broader training and teaching of youth, and the enriching of the corporate life through adequate materials and equipment.

Our aim is a self-supporting church. However, it is not true that we shall best sink the Church's roots deep into native soil by cutting off funds. Funds must be canalized for definitely evangelistic projects, including broad attempts to raise the economic level of the villages by cooperatives, better farming, and group activities. All of this is the province of the Seminary. It must itself be a project more than an institution. In this way out, we bring our funds into the service of a growing, expanding, self-supporting church.

5. The new property needs may be various. The first claim will be adequate housing for missionaries. No one knows what the war will have done to our residences. If we are allowed to continue educational and medical work, either as before the war, or with our Christian associates, we ought to assume repairs due to war damage; but no commitments for new institutions in this class, unless we have an opportunity to develop a Christian university. If that opportunity is given to us again, we must take hold of it with adequate funds and support.

To my mind the new property needs should be for a plant and materials for an adequate evangelistic - Seminary program. This is a general observation. We need funds and facilities for at least two conference groups. We need large quantities of materials for an adequate evangelistic program. Those materials are rightly designated property needs. The present hostel plan for Christian youth ought to be expanded as opportunity arises. This would be a new property demand.

In general we shall need all the funds for field program and property that we now receive, but they should be directed into new channels to serve the Church primarily. And as we have opportunity to venture into new areas, let us pray that the church at home will go out with us to meet the need.

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There is a final word. No man can be a missionary unless he be a man of vision and creative imagination. These, bathed in loyalty to Christ and a deathless faith in God's holy love, will guide us into paths of humble service and sacred communion with our Thai brethren. In the day that is coming may God grant to us the grace to be the men we know we ought to be.

H.W.R.  
3/12/43

## THAILAND DISCUSSION

Leber: Thailand is different. Even the climate is different. It is different in the psychology of the people. The psychology of laughter is so much like laughter in America. I had thought in other lands people would laugh when I didn't understand it, and I would laugh when they didn't understand it. Thailand is different in the political situation. I presume there is no other country where the people are tied in such a political knot. Tied to America, but forced into war against America. Thailand is different in its relation to this country. Nine out of ten people would not have known before the war where Thailand was on the map. Thailand is different in its missionary achievement. We are aware of the contribution of the missionaries of the past, but the Church which has grown up has less than 10,000 members. Perhaps it is fortunate that there are 5,000, out of 15,000,000 people. There is no less consecration on the part of the missionaries. Thailand is different. Thailand will be different as we look into the future. As far as I know, it is the only country that has talked of an open door immediately after the conflict, or of the missionaries that will be needed or of the future strategy. That is different. Perhaps that is well, as we come at the close of the four sessions. Almost a friendly approach. Still a tremendous adventure. Only the fringe has been touched, still tremendous dependence. Thailand is different in that the Presbyterian Church has been given the major responsibility and there is no other major denomination of this country in Thailand. It is a different situation.

Thomas, Howard: As we take this period of discussion, I wish we would keep southeastern Yunnan in mind. We are working with people in a very primitive state. We have a tremendous area there. Our Church is responsible for about 10,000 square miles. Thai officials say we have approximately 5,000,000. The Chinese say that it cannot be more than 2,000,000. We have that problem. We have at least 12 different tribespeople. There are no anthropological studies at all concerning two of these groups. It is basically a different language from Thai or Chinese. We have a tremendous medical problem there - leprosy is extremely high. There are all sorts of opportunities in the field of leprosy. Our greatest Church gain came through leper work. What a challenge it is. We are not in an enemy country, but a friendly country. Illiteracy is almost 100%, especially among women. Priests are supposed to be able to read. In the temples, there are men who have been there twenty years and they are supposed to know how to read, but they cannot. We have a problem here, for, when we send people out for study, we get in trouble with the Chinese. They think we are fostering Thai in China. If we send Thai people to China to school, we are favoring the Chinese. But we are working with a friendly people in a friendly country. I am just wondering what we are going to do. We have lost our doctor. For a new couple going out - what language should they learn? We need an agriculturalist. The year we left, 2000 buffalo died; nobody knew what to do. We lost a marvelous chance for evangelism because we couldn't help them with their buffaloes. We ought to take some specific program. We need a specific factor to win that area for Christ. I don't think we can go back and just fold our hands and preach. Those people are suffering too much with leprosy, tuberculosis and other diseases. The school problem is bad. What are we going to do? A great opportunity is here and I think we ought to do some specific planning for it. We would write to the Thai Executive Committee, asking what can be done about this. They say, "You are too far away." The China Council doesn't want us. We are too far away. The Thai want us, but we are too far away. I want something done about this.

Leber: No one has opened up a more crucial problem than the work in that area. The prophetic decision is to hold on there.

Romig, Theodore: I may be able to speak on that. I worked in Yunnan. That is an important work. We also worked among the Thai. There is a great feeling of resentment between the Chinese and the Thai. The Chinese government has been trying to

approach these tribespeople. They have asked the Church of Christ in China to exert its efforts for the tribes groups. That might help break down that prejudice. I hope that this is going to help solve the problem of the differences between the Thai and the Chinese. There is a great opportunity for educational and medical work and for anything that we can do to help them. All this would be very much appreciated. I second what Mr. Thomas has said.

Clark: In regard to the work of the General Assembly of the Church of Christ in China, - it is mostly in Szechwan and Sikang. I have been in Yunnan. We are about a month away from the work Mr. Thomas speaks of. They are in the jungle area. I don't know what they call us. The Chinese government has been sending quite a few new magistrates.

Thomas, Howard: The type of men we are getting is creating a great deal of tension. The magistrates know they are going to be there only a short time and want to get all they can while they are there.

Romig, H. G.: China Council not wanting them--I didn't realize it has come to that stage. This brings up one of the big questions before us at the present time--the question as a church or as a mission, touching West China or going into West China more fully than we had planned to do. There are quite a few who have spoken to me, feeling that we should go into West China and the Southwest China section of the field. We made a mistake in giving up that station in Yunnan. It seemed at that time that it was utterly impossible. While the C.I.M. was adding 100 new missionaries, we couldn't take care of new work, to supply enough missionaries to make new stations. It seems unfortunate that we made this decision. As things have turned out it does seem as if we ought to do something as a church and as a mission in that section. Whether we can do it all through the Church of Christ in China or not (probably not) we ought to have more missionary force. I'd like to hear other expressions. It seems as if it is something worth considering.

Ruland: Our Board is exploring the possibility of establishing work in Southeast Yunnan along the railway running from Kunming to Hanoi. There may be possibilities, in consultation with the Church of Christ in China. Chinese government is giving very substantial sums for the educational and social needs of the work, leaving the church entirely free to develop the evangelistic work and very much of the educational work and social service. The mandate of the Chinese government relates to the Thai people in China as well. It might be well worth exploring the possibilities of our relating this work, including our missionary staff, to the program of the Church of Christ in China as it attempts, at the request of the government, to help the people within the bounds of China, in lifting them up and Christianizing them.

Hooper: I had a letter from Mrs. Park this morning written before Christmas, and she said she had gone up in the section around Kunming and was in the Vandsburger Mission House in that area. The provisional council for China is furnishing her money for her work. The whole question should be discussed from the standpoint of properly manning the station whether we do it through the Thai country and Burma and so on, or whether we do it by going down through China itself. It ought not to be a "no man's" land. Mrs. Park describes the conditions there, tells of a great need, and a great opportunity. The friendliness of the people, the way they are taking care of her during this stay there, and the way she is being asked for in so many different sections of that country, make us realize there is a remarkable opportunity in this whole area. And personally, I'd like for our Board, whether we go in in one area or another, or whether China Council or Thailand Mission does it, to meet the challenge. The main thing is to get at the task.



Leber: Thailand is different, we begin with China!

Eakin, Paul: I have had some contact with the council of foreign relations in New York. They have discussed this situation considerably. They have in mind something that deals with the opportunities that are taking place over a long period of years. This tension is unfortunate. It is part of the history of the Thai people. Rather than be absorbed into China they have moved South. It is a real problem. Not very long ago the Thai government came to the realization the problem is under-population. As further tension is created and further pressure brought to bear they will open their doors and ask for migration and move down to Thailand and be absorbed. This is being considered as a possibility.

Question: Does it take any new change on the part of the Board or Thai mission to get Thai missionaries into this section? It seems as if this is being presented as a wonderful opportunity ... about 5,000,000 people there, that makes a total of about the fourth of the total population involved in this problem. I have talked with a number of Thai missionaries just chafing at the halter ... a waiting list of doctors and nurses to meet the situation.

Hooper: I should say there isn't any reason at all except the list is so long and the possibility is so indefinite, and that we can hardly get missionaries back to institutions in China for the present. We have not dared raise the question of sending a dootor to that area.

Ruland: Dr. Esther Morse has agreed to go back, and has especially asked to be assigned to that work.

Thomas, Howard: Make plane reservations for us!

Leber: We have had four papers. We have done just right in turning to this field.

Tate: While we are still on China, it is important to consider some of the things Mrs. Wells brought out. We ought to turn toward China. This feeling is going to make it difficult to do that. It would seem we ought to do it very slowly in committing ourselves to such a policy. The feeling in Thailand is very unsettled. They are not going to welcome any direct or warm association with China. ... Everything centers on a large Chinese population.

Leber: China situation within Thailand itself.

Fuller: We were assigned to Chinese work in 1915 and at first we thought I would learn Chinese and my wife Siamese. We were very happy to find that the government officials welcomed Christian work among the Chinese. For example, a church was opened in an inland city, a provincial city. The railroad had abandoned its station in making a shorter route. The largest building in the town was available. I called on the principal citizens. They said, if our mission could help with the Chinese question, they would be very glad for us to have the building. They never withdrew that building from us, even when their pastor was wrongfully sent to prison. Even when one of their own departments wanted it, they didn't want to break the continuity of the work for the Chinese. The Chinese service continued. They were not absorbed into the city. They were not disturbed, providing the congregation had been registered. From time to time detectives had been sent. The government had been kind toward the Christian work for the Chinese. With reference to work in the city--if we are considering anew, we should reconsider the medical occupation of a city, based on the tremendous reputation that an American doctor has. When I left I was told that the income from a clinic had reached the sum of \$10,000 a month because of this American doctor. This mission (Adventist) opened up another hospital

for people of a higher income. Now, this mission takes care of the needs of whole families, and from time to time we had to wait while the adventist missionary worked among the clinics. I favor the maternity home. Could we not also add medical work in the city for the needs of the entire family because in the maternity home we are ministering to people who have a fair income? Another new group which might be considered in the city is one for care of opium addicts. I think there are as many as 1100 or 1700 opium institutions in the city. I have taken tourists through 200 people on these tiers of beds smoking their pipes. Revenues in the city have been gained from gambling and opium smoking. I sat in the session of the League of Nations, they dealt with this problem in a very delicate way and a very careful way. The idea was to raise the charge for opium. A representative from the Philippines was there. They had dealt with it, faced it realistically. To be sure these opium dens will continue as a menace. Ought we not open opium hospitals in the city, where people troubled with that habit could be released after possibly ten days' treatment; comparable to the work done for lepers?

Fuller; Mrs. You know there is a book called "It Began in Burma" ... about a couple who were not received and even went to prison for the sake of preaching the gospel. I think we want to go to preach the gospel. We may have to go into the towns, not go into mission houses but live in a house by the side of the road ... live Christ, use our opportunities, if the Lord opens the doors. Our greatest opportunities to be associated with medical work among the Chinese population.

Leber: Let us come back to the papers.

Eakin (John) I think there is a point there, connected with Thailand especially, that should be included. Perhaps it is not the best method of evangelistic work, but it is the only method that has been responsible for any large ingathering of people, meeting of a certain need, curing of an evil. Great ingatherings of the north come out of healing leprosy and tuberculosis. We met a need. The people are introduced to Christ through that. They see his beauty after they come in and see our work. In going back to Thailand, certain things should be stressed: 1) Need for reconstruction. I don't think we have said anything about how the mission should help in meeting the disturbed needs of the people. Are we going back to our own institutions and start work again? We have made no particular plans about joining in that particular task. Is the government going to do it, or is the church? 2) Mr. Tate stressed the fact that the whole future of the work will be agricultural. I think there will be great need. I would suggest that we start some sort of agricultural institution, cooperating with the government so that there will be an exchange. The government will take care of certain phases of the work, and we could take care of other phases. I don't know just how that could be worked out. Meeting a certain need of the people, helping the government to meet it--win our way into their good grace and fellowship. 3) The need for unity in the church itself. We stressed the fact that the church has lost its leadership, that is, the leadership of the General Council of the church. It has no one. I think that there has always been a lack of understanding between the churches of Thailand. There is a little difference between the various districts. I think we could have more meetings where the people from the whole church could come together, not just to wrangle over constitution and by-laws, not to settle questions of church law, but to think of the things of the Kingdom. I'd like to suggest that that be kept in mind, and that certain funds be allocated to it. Give the moderator a chance to travel around the country, give the people a chance to come together for Christian fellowship.

Crouch: In Mrs. Wells' paper, and also in another, the matter of the lack of the young life going into the church, also in China, also in Korea was presented. I'd like to have some suggestions as to why that has been going on in the last fifteen years. What process could be used to divert the trend of intelligent young people into church channels?

Boren: I think I had a little bit of experience with some of the young men and women in the universities who are Christian. They could go into government positions receiving an increase in salary at the end of three months, and again at the end of the year, and another increase at the end of two years. They would get a maximum salary much greater than the mission or the national church could pay. We could not pay what he was worth. That is a major difficulty in Thailand.

Crouch: What method could be used to change that situation?

Wilson: I don't have the answer. Where appreciation of Christ is real and a concrete and real appreciation of the saving knowledge in Christ, that church becomes a church alive. Young people are particularly attracted to the mastery of a Master such as Christ. The church is not a virile church if its young people are not going into Christian service. Men of great ability are continuing in a small position on small salary.

Emmons: I don't think that holds altogether in Thailand. I was amazed to find in my little visit there that, when I talked to some grand young fellows about this very thing they said, "sure, we want to go into Christian service, but the place where our lives will count is as a teacher, not as a preacher. I can do more good as a witnessing Christian in the employ of the government than I could as a pastor of the church." It was something I had never run into before.

Elder: Several years ago Dr.----- presented an article on the ministry of the new churches in which he pointed out that the ministry of the church as known in our church has never been accepted in many of the newer churches. In the Madras Conference it came out from time to time that the idea of a ministry as we know it has never been entirely accepted in all its functions and influence. It doesn't seem to fit into the psychology of the people. I'd just like to take one example that I know of--This young man was a heartache. We sent him to the Philippines for training there. He went over and graduated, and came back to Thailand. Well, difficulties began right away, as many know. He wanted more money than we could pay ... we almost lost him. This young man would reason that he was accepting a socially inferior position. Here the ministry is a highly accepted calling, but in Thailand it is not. It had not been accepted as a high calling. This young man was asking for more money to compensate for accepting what was considered an inferior job, and I think that is the psychology back of it. A teacher has an accepted social position, and somewhat respected, but the Christian minister just doesn't have a social position. The fact that he is a Christian minister doesn't give him any position outside the church, and unfortunately, some of our Christian leaders have not been as highly trained as our teachers. We have not stressed that. Many of our teachers and our doctors, are above our ministers. They don't want to take it. It has not put them up in the eyes of the community. I don't think it is the matter of money. We have had consecrated men who have continued at low salary, but we have mighty few.

I think we can tackle this problem from the church side, especially along the line of stewardship, and getting them to see the necessity for the support of the pastor. Have revival of the spiritual life and there will be a revival of giving. I have asked Chinese students. They say it is impossible to support a family on what the pastor would get. I immediately raised the question in connection with the policy in Thailand, about sending theological students away. Is there not a tendency in sending students away, of winning them away, and when they come back they want a higher salary, and they will not fit in. I think it is better to have our local work. Another question- in order to get Christian students into the schools, they would have to be subsidized. Is there not a greater possibility of self-help, by agriculture and the like? It is difficult. Depleted economic conditions. Could

not we do more with land connected with the school? I think it puts them on a better basis than being subsidized.

Dr. Fulton says we Presbyterians have about the greatest unused resources within our church than any other group. We have elders and never expect them to do anything, or to use them, as the Methodists do. We would think of a circuit. We have a circuit, and we are counting on leaders and other Christians doing the work for a group of churches. We must do more than that. Churches are increasing and it is impossible to meet the demand for a minister. If we can drop our Presbyterian tradition and put our elders to work preaching under the leadership of one minister, and all take charge of the circuit, we might reach these people, and use these people who are prominent in the church.

I still think Mr. Wilson is right. Over against the opinion. We have sometimes found in China, that when there was a real spiritual revival, we had men willing to eat "bitterness", social bitterness, economic bitterness. We had one man, who had an excellent command of English, he secured a position with a business house, acquired a piece of land and was able to send his children to a fine school. He had in the back of his mind to serve God. When he really surrendered he gave up his position and became a student for the ministry. If a person answers the call of Jesus Christ, these things will not stand in the road; if anything comes between the individual and Christ, there always will be a barrier. Get anything out from between you and Jesus Christ and you will have your ministry, you will have your people who will eat bitterness.

Holladay: I feel very deeply on this. It is a thing I have felt ever since I went to Thailand. We can't persuade the people to lay down their desires and hopes for the sake of the church. There is no hope for it; but the Holy Ghost, the Spirit of God. It is not our duty to persuade, but we haven't expected the Holy Ghost to do it for us. We haven't expected the spirit of God to do this for us. It can be done. It has been done in the missionaries. It can be done in the nationals. I have not known how to use the power of the Holy Spirit. I can know how. It is well that I know how. It is well that the power of the Holy Spirit can become apparent in the church in Thailand when we expect it. I know I cannot convict them, <sup>but</sup> I know the Holy Spirit can. When I give up the idea, that I, by my own power can persuade people, and let the Holy Spirit do it, I think we can get our ministers.

Starling: There is one phase of this problem that has not been touched on. In the old days we had missionary pastors, and until very recently the missionaries were the pastors of the church, and they didn't cost the church anything. The church never paid anything of their expenses. When we brought in Thai pastors--they said they loved the missionaries, and they would rather have the missionaries. We are bringing the poor church into an entirely new phase. We had some pretty good pastors for awhile, well-trained. We furnished them good books, good books cost money. We want our pastors to be highly trained. We missionaries set higher standards than they do themselves. We don't want to put an inferior man in. As soon as we train a good man he wants to live differently. How are we going to fit these things together? It is going to take time. I think we are pressing them. When we left Thailand it was an era of change. We are going from the old to the new--old paternalism where the missionary was the father of his flock, into the new church, independent church, and we had things which had to be reconciled, and I think we are going to reconcile them in time. We have not done it yet. That is the situation. I don't think it is because the church is not spiritual. I don't think it is because these pastors are not spiritual. The people say, we don't want to pay your salary. I think all these things can be really overcome. I think they are as spiritual as a good many American churches. I think we need a little patience. ...

Leber: Subsidy of students or self-support

Torrey: This has brought up one of the problems which has been very much on my heart for a number of years in regard to people catching the vision. But we have been faced with this problem in China. In the stress for self-support, which at a time became almost a fetish, many of our schools were closed up because the mission was insisting on self-support being brought in too rapidly. In our high schools, funds were cut off because of the depression, and it was necessary for fees to be raised. Of course, the same problem has been in higher education. And more and more we had to accommodate ourselves. We have ordained some men who have not had the training we would have liked. The hope of getting people out of secular schools into theological is slight. How we are going to provide the training for Christian leadership not only in the government, but particularly in the church to make it possible for our second generation, or even first generation Christians who are from rural regions, to get that training? It becomes a very definite financial problem of subsidizing, in the form of scholarship and other things. By the time they must pay out what must be invested in the necessary training for Christian work, they cannot see their way to go into Christian work. They must be subsidized or scholarships provided. There must be an opportunity for them to get elementary training.

We have as our history, that we have provided 70 ministers. How has that been accomplished? Missionaries that have gone all through China. Dr.----- in early days, picked up men and he provided the means. When they had finished college, he provided for their seminary training, not with mission, but with personal funds. If we had not furnished the money we would have lost them. The church supports them now. From that time on the missionary had no more part. We did help them in the seminary.

Reischauer: It seems to me we are discussing now what is perhaps the most important problem that comes before the conference. Consecrated and intelligent Christian leaders- one without the other and you have difficulty. I have been puzzled. Why have not you gotten hold of the type of people who would have respect of the community? I think when the situation is static in the nation, the problem is not so acute, but when the nation is moving from lethargy into a new world, and the government takes the lead ... the kind of problem you have... temptation for higher positions ... is that not the case? Here is a government that is now moving into the modern world, bringing education, creating positions that are recognized, socially and financially they are higher than you have had. Difficulty for the average Christian of the church--to resist the temptation to move up into that level--coming back to my question--what strata of society have you reached in Thailand?

Wells: I think we call it the peasant class, farmer class. Even of our well-to-do--\$20 a month. \$5 a month--our students. They cannot support students in an institution. The students do not have the same regard for education as the Chinese student has. More nationalistic--more education. Of the student who was spoken of, who was sent to Manila--before he went he signed a contract for so much a month. We don't have the moneyed class. We do have self help. 25 ticals a month for a country teacher ...

Elder: The Christian ministry is qualitatively so different in its functions that the converts from these other religions have never gotten adjusted in their thinking as to the full function of the Christian minister .. In Thailand a Buddhist monk is supported by the community. His functions are not the pastor's functions of the Christian minister. If he is called to the home he performs whatever he is asked to do ...

Christian ministers have said to me--that when they have gone to call, they have heard, "What are you here for?" The position of the Christian minister is made very

difficult because his leadership in the Christian community is not understood. His functions are not understood.

Lautenschlager: I am personally disturbed when we insist upon the Holy Spirit working--they cannot see the Holy Spirit because we are in the way! Unless we can go back with other attitudes, and a standard of living, and expect people to live on 1/20th of what we live on ... At Cheloo we had a model village--the professor lived in a house that cost 10 dollars a month, and the missionary lived in a house that cost \$60 a month. We can't expect the Holy Spirit to teach these people to live on \$45 a month when we have to have \$200 to \$300.

Kneedler: I think it has been true. I think we should live on a somewhat lower scale, in order to get closer to the people. In Thailand there is an unusual situation--just two classes--official class and peasant class, scarcely anything in between except Chinese who act as middle men and merchants. We have official class, being Buddhists, and the peasant class. It is hard to accomplish anything in the official class. They say we are making merit in the good that we do. Our religion is good. It is just as good as theirs.

Leber: This morning Dr. Hooper thought we ought to spend some time this forenoon as to the approach to Buddhism.

Hooper: Some of us in the Foreign Missions Conference and I.M.C., in discussing this whole question of the approach to the Malay States, and to Southeast Asia, have felt that we should study this as a unit, as was suggested in the fine paper by Mr. Ryburn. It was agreed that we have hardly touched the question of Buddhism in any one of the Eastern countries. Dr. Warnshaus pointed this out in an excellent study he made. In Burma--there is quite a large church, both of the Baptists and of the Methodists, but the church is among the Karens and not the Buddhists. Certainly in the Thai country, and in Thailand itself, we have not made much of an impression on Buddhism after more than 100 years. Then, as I have understood it, in Japan itself, there is the Buddhist influence, and Buddhism has a large following. In China I am certain that Buddhism, while it is not the influence, yet it seems to have a hold on the people. It is a more organized religion. It has a hold that Christianity doesn't seem to be able to break. We would like to get some method of approach and study, and a program, and a plan that would get at the majority. Not of antagonism. Maybe this is our difficulty--just condemning. A study that would enable us to make some approach to these people in a more organized way and with a definite factor to break through this thing we call Buddhism.

Reischauer: I think you are quite right in the typical type of Buddhist country. You can talk very definitely about facing this problem which Buddhism presents. But in the northern countries, what we call northern Buddhism--it would be very difficult to say that we have won converts from Buddhism or not. It is so hard to put your finger on it and call it Buddhism. While we have not made much impression upon the typical priest in the temple, nevertheless, the vast majority of converts in Japan have been converts from what we formerly called Buddhists. The typical Buddhist priest is like the Pharisee in the time of Christ. I question that Buddhism, except in Thailand, presents any such problem.

Eakin, Paul: I have in mind a statement made by the Thai minister in Washington in answer to a question that was put to him in regard to bond that connects Japan with Thailand--proposed that Thailand and Japan were kindred spirits because they held to the same religion. He has this to say-- "Buddhism as the bond of sympathy between Thai and Japanese? Thailand Buddhism is far different from that of Japan. Thai Buddhism belong to the ... rationalistic. Japanese is derived, is highly mythical.

Each differs so widely, they have very little in common. Japanese government has classed Buddhism as an importation, has put Buddhists aside by calling Shintoism the national religion. In official attitudes and the nature of it, there is evident so wide a contrast than the apparent practice of the same faith. Buddhism is different in Thailand." In Thailand Buddhism is a state religion, and when you deal with the official class as we must deal with the official class--it is strong tie which holds them. Most of our converts have been in North Thailand where Buddhism is weak. When you deal with Buddhism in South, in Bangkok, you find the type of religion which is very difficult. We win very largely by individual, not mass movement. The most effective method is through the schools. Begin right at the bottom--through the schools, dealing little by little, until they come to the light.

Ryburn: There is one aspect of this problem in talking about Buddhism. It has fascinated me. Buddhism is an exceedingly tolerant religion, absorptive. No Buddhist will ever face the problem of truth. I don't think any way of facing Buddhism in Thailand, until the mission is capable, and the church is capable of challenging the Buddhist to face the problem of religious truth. I don't think we will ever be able to do that until our mission is based on less a pragmatic theology. You can't interest a Buddhist in Christianity. The times may force us to ask Buddhism some questions, and that may be the door.

Boren: The Thai students who are going back from the United States are asking Buddhism questions that Buddhism can't answer. We have failed to produce or provide the kind of church that will invite the intellectuals. The work with the young intelligentsia is just beginning.

Crouch: In South part of China there is an interesting experiment being performed by a Norwegian missionary. He has established a temple. He converts Buddhist priests to the Christian religion. You can find reports on that in magazines from time to time. It would be profitable to go mainly on what this experiment shows because it is proving of some success.

Pommerenke: I have had numerous contacts with that work. This missionary established a mission specifically to Buddhists, a Christian mission to Buddhists in Hongkong, where the mission was driven out to Hongkong in '37. A series of buildings have been erected--a temple. In it are scrolls on which are inscribed sentences from Buddhist Chinese classics, Christian meaning can be read into them. There is a vital contact. A service is held which is highly ritualistic. The temple is such that the priests just naturally kneel on entering. There are services taken from the Hebrew. The hymns are decidedly Christian. The Christian Bible is there. There is a sermon. One also hears Christian tunes, Christian hymns sung to Buddhist tunes. This is an experiment. Priests have come there for study of Christianity, and have been converted. They are men of high spiritual sensibility. They come from all over China. They come from as far West as Tibet. The men are encouraged to go back to their own communities. They do become Christians. They are encouraged to marry, and become missionaries to Buddhists. I have many friends among them. It is a very commendable work. It has fallen into decadence since the fall of Hongkong. They have added to their staff men who have left the Buddhist priesthood and are devoted, fine Christian missionaries.

Lautenschlager: In the chapel there is a large painting of lotus flowers with the cross in the middle. As the flowers are nearer the cross they are more open--the cross opens the blossom. There is a Buddha in the little chapel which... I have never found a group more interested in the gospel and the social things of the gospel than those 100 men ... but having brought into the fore the aspirations of Buddhism by bringing them to Christ.

Leber: Proper touch to close this discussion--not that we have solved anything, but we have deepened in our sense of need, and hoping and praying that as we think and pray on together, we will meet some of these tremendous opportunities in the days to come.

## REPORT ON THAILAND AREA CONFERENCE

### 1. Process of Resumption of Work:

- (1) How soon after the war? We are convinced that the attitude of the people, both Christians and non-Christians, in Thailand will be such that missionaries may return as soon as arrangements can be made with the authorities concerned.
- (2) How shall the first contact be made? We suggest that
  - (a) A group of missionaries of the Thailand Mission now working in adjacent countries be asked to return to Thailand as soon as the way is open again for the purpose of appraising the situation and reporting on the same to the Board. This is not in any way to be considered as a permanent return.
  - (b) Our Board, anticipating Government action with reference to the entire Malasian area, and in view of possible future cooperation in such matters as leadership training and a Christian press, initiate plans for sending as soon as possible a small interdenominational deputation to survey the whole situation in this area, to discover the feeling of the churches, and to propose recommendations for the future task of reoccupation, with special emphasis on our responsibility for Thailand.

### 2. Missionaries Needed for Reoccupation.

- (1) Considering the prospects of a more or less open door in Thailand after the war, and keeping in mind the fact that the Thailand Mission has had a 50% loss in missionary personnel since 1920, it is our conviction that we should plan to reoccupy the field by sending at least the present personnel numerically considered.
- (2) We are confident that many new projects and new opportunities for service as approved by the Church will demand not only the time and effort of any of the present personnel who might possibly be relieved of former administrative duties by national workers, but also that of an additional number of missionary workers to be sent later.
- (3) In the past the Thailand Mission has more than once requested the Board for funds which could be used in the training and support of well educated nationals who could be substituted for missionaries. We understand that now the Board and Home Church are both ready to extend the use of such a Substitute Workers' Fund to other Missions as well as to China Council, and we heartily concur in this decision, as far as it may be applied to Thailand,